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In This Issue

The United States of America - - - - 1
Ernest C. Wilson

God Does Answer Prayer - - - - - 12
Ann Gordon

A Minister Looks at Unity - - - - 18
Jesse David Roberts

This Is Your Work - - - - - - - 27
Gertrude Hardy

Trust in God - - - - - - - - - 34
M. Matzner

The Manifestation of Health - - - - 38
Richard Lynch

Within - - - - - - - - - - - 47
Gustav William Mentz, M. D.

Sunday Lessons - - - - - - - - 49

Christian Healing

Healing & Prosperity Thoughts

TO BE USED FROM

FEBRUARY 20 to MARCH 19

Healing: In quietness and confidence I behold Thy Spirit within restoring me to health and wholeness.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: In quietness and confidence I behold plenty everywhere as Thy law perpetually works for my prosperity.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 68)

UNITY

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UNITY

Devoted to Christian Healing

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The United States of America

BY ERNEST C. WILSON

AT THE PRESENT TIME we all are more than usually conscious of the blessings that we as Americans enjoy and of the many elements that seem to challenge them. It is good for us to remember that spiritual Truth applies not only in the things that mean so much to us as individuals but also in international problems.

Long ago God gave to man a most wonderful promise. It was this: "I do set my bow in the cloud . . . And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud." God does not afflict man with the kind of cloud implied here. Such clouds are the result of man-made causes. Instead when such a cloud appears, He sets His "bow," the symbol of His protection, within the cloud. God gives us His protecting help in advance of the appearance of need.

Man creates his own afflictions, not intentionally or consciously of course but by demanding them through

the law of cause and effect. Continuously through life we are starting causes into activity by our thoughts, our feelings, our words and actions. When the results are not to our liking, we usually think of them as punishments or afflictions. When they are to our liking, we may think of them as rewards. Actually they are neither. They are results.

God would not be God, His laws would not be laws, if results did not follow and were not the outgrowth of causes. If we did not know that we could depend upon the laws of being to be fulfilled, there would be no stability anywhere in the universe. Consequently if we put bad causes in motion, bad results follow unless a mightier cause is initiated that will counterbalance and overcome the bad effects of the first cause. We see this operation of law demonstrated in the history of the world, of nations, races, and peoples, as well as in the life of individuals.

Many persons look with strong feelings upon woeful conditions in our own country and in the rest of the world today with the impulse to say, "Why don't they do something about it?" as if the conditions were of very recent origin. Actually they are not of such recent origin as might appear. The cloud that has now become such a tragic and distressing storm upon the world, has been gathering for a long time, centuries even, although the factors most obvious to us have taken place within the last few decades.

The cause of this storm began, as always, in the realm of thought and feelings. They began in the inner world, and have worked out step by step into manifestation. We blame the storm upon the nations and leaders of nations through which we see them coming, but the mental and emotional causes are not

confined to these nations and leaders, any more than the causes of disease in the body are usually attributable to the organ or part of the body in which it appears. Back of the specific ailment is a general bodily condition; back of the bodily condition a mental and emotional cause. We cannot altogether blame the organ or part of the body for the disease—as if it were functioning apart from the body as a whole. Nor can we rightly place all the blame for international ills at the points of outbreak. They are symbols—symptoms—of wider causes.

In international problems the reference to the "bow in the cloud" is significant. While ill-chosen causes have been set in operation and bad results are more or less a foregone conclusion, yet new causes may be—indeed have been—introduced that will modify the evil results. May not the United States of America be such an ameliorating influence, planned and provided in advance of the critical need to prevent the complete disintegration and terrific catastrophe that might result except for its existence? It has a mystical and spiritual origin. It would seem to be God's "bow" of promise set within the cloud of world disorder.

Why the United States rather than some other nation? Does God favor one people above others? No, "God is no respecter of persons," and all mankind are equally His children. Thus a nation composed of men of all races and national backgrounds becomes a fitting symbol of God's plan for all men: to dwell together in unity.

Conceived in liberty and brought forth in the hope that freedom should not perish from the earth, these United States of America bear the marks of a divine hand in their origin, growth, and destiny.

All through the history of this country there are evidences of divine guidance. We see certain ideas and symbols recurring over and over again, almost as if they were God's way of saying, "In case you become discouraged or forget, here is a sign unto you." On every hand we find intimations of such a divine and holy presence. One example may suffice here:

We are quite familiar with the emblematic figures of the great seal of the United States, as used since the beginning, the eagle and the olive branch, the stars, and the motto E PLURIBUS UNUM, one out of many. More recently we have possibly observed additions to these symbols. Their use is recent; their origin coincides with the more familiar ones. The story back of this is strikingly significant in the light of recent world events.

It is said that when the committee of Congress chosen to decide upon the designs for the great seal of the United States met well over a century ago, there appeared mysteriously in their midst an unknown stranger. No one knew when he came or how he gained admittance to the council chamber, and he later disappeared as mysteriously as he came. There is no record of him beyond this. He evidently had certain mystical knowledge, and he submitted to the committee a design for the obverse side of the great seal that was considered so trivial and unimpressive, so unheraldic that, although they accepted it, the design was not cut until within the last few years and remained virtually forgotten during all the intervening time. The design had not yet been cast into a die for use when I first mentioned the matter in lectures some fifteen or twenty years ago, although prophecy declared that eventually it would be used and at a time when its significance would be discernible in the outworking of the spiritual

destiny of the country. True to prophecy, it appeared not long ago on the back of our dollar bills, where you will find it today. It is a peculiar and mystical design, embodying a pyramid whose capstone is an all-seeing eye. Above it appears the motto ANNUIT COEPTIS (He has smiled on our undertakings) and beneath it another, NOVUS ORDO SECLORUM (a new order of things). The pyramid has thirteen steps symbolical of the thirteen original States: and symbolical too, possibly, of the Christ man and His twelve powers or disciples. The all-seeing eye signifies the single eye of vision and spiritual understanding: the eye that sees the oneness of all, persons, races, and nations as well as states.

A new order, based upon the oneness of mankind in co-operative freedom, must arise to save civilization. Man must find his Christ self and marshal his powers constructively rather than destructively. That the United States of America has a spiritual destiny in bringing this about was long ago foreshadowed and is now evident for all who have eyes to see.

There is no longer any such thing in the world as isolation. It is a word that ceases to have a vital meaning. Man against man means destruction for all. Mankind united means growth, progress, and peace. In the very beginning, when man knew himself to be one with man and one with God, when he saw himself as one, he was strong, happy, and enjoyed blessings unalloyed. When he saw himself as two instead of as one, separated from God and from his fellows, he evicted himself from his blissful Eden, and started along the arduous path of working his way back, through pain and sorrow, into the conscious oneness which he rejected.

The greatest tragedies among nations and individ-

uals have been the result of their conceiving themselves to be separate in need and purpose from one another, of mistakenly thinking that they could obtain their own good at the expense of others. Past efforts toward peace based upon this erroneous assumption have all failed, as they always must. "No question is ever settled until it is settled right." If the world problems of today are settled on the basis of might instead of right, on separation instead of unity, results will be as impermanent as in the past. This principle is established in the very nature of the laws of God. Neither you nor I as individuals, nor any people or nation in the world, can violate this principle with impunity. The security of men and of nations rests in their recognition of oneness with one another. No one can attain his good at the expense of others.

The United States of America have a certain destiny in this regard. We have not always been mindful of this principle in the way we have gained the things that we possess. We have eaten the bitter fruit of this forbidden tree. For no one and no people can take that which belongs to another, without all that he has being to that degree in jeopardy.

The world is sick. A disease of violence and force has broken out. We cannot deny it. We must face the situation and meet it as best we can by work and prayer. There are dangers threatening us all. Yet the greatest danger to this country and all of us who dwell within its borders, as to every country and people, is not primarily from any other nation—although other nations might be the agencies of cause and effect—but from within. I do not mean that we should disregard outward considerations. We cannot avoid exercising judgment, making decisions, taking action when that

is indicated; but we must be inwardly united and our decisions must be inspired by liberty, justice, righteousness, and peace. We cannot successfully be double-minded or divided. We must preserve our integrity. Integrity means "oneness." Right now in the history of these United States Americans should begin to leave off the final letter in their own thought. There should be a *united state* in America.

The very basis of national existence is union. We are in danger whenever we lose that vision. We must not see this country as labor and capital, Jew and Gentile, Republican and Democrat, as "pro" and "anti," but as one. Nothing can be more dangerous to the fulfillment of the destiny of our country, or any country, than dissension and division from within. A "house divided against itself cannot stand." Whether it be one man divided in his thought, or two persons quarreling who should live as one, or a nation torn by inward conflict, "a man's foes *shall be* they of his own household."

This does not mean that we should have no differences of opinion, but that we should be loyally united even amid such differences. Liberty is as much endangered by the suppression of healthy differences of opinion as by dissension. But it is possible for us in a nation that has as one of its ideals the freedom of the individual, to respect one another's rights and viewpoints, and yet to be solidly united in conformance to ideals that are bigger than any individual prerogative. Individual and sectional right have their place, but it is not the first place. The first place must be given to what our country stands for and what we are; and we must recognize the privilege it is to be an American. America needs the prayers of everyone everywhere whose ideal

it is that freedom shall not perish from the earth.

We in America are inclined to take too much for granted. We are often too soft, too weak, too wishy-washy. We have delegated too many rights and privileges in order to avoid the responsibilities they entail. It is high time that we awaken and begin to remember and be grateful for the blessings we enjoy, and for the sacrifices and love and insight and heroism and idealism that have gone into the weaving of the fabric of our country. They are a sacred trust not only for ourselves but for all mankind.

That America should be the cradle of liberty upon this earth and that it shall be and now is the hope of freedom for all humanity appears to be a part of God's great and glorious plan. But a free nation must be a nation of free men, men free of fear, and selfishness, and the host of evils to which these give rise. We are not free when we dodge responsibilities and avoid issues. We are not free when we think only of ourselves. We are not free when we are defeatists. We are not free when we blame our troubles and problems on what "they" do in our national life. Who is this "they"? It is high time we change "they" to "we." There must be no "they" in this country. "We" are the ones who make the laws, who elect our leaders. "We," the people, are the United States of America, and though we are faced with great and strange problems, there is none that cannot be worked out when we are united in spirit.

We must be proud of our country, its leaders, its citizens, ourselves. We must be proud to be Americans. Since this nation has so great a destiny, you and I must somehow have earned the opportunity of being a part of it. What a privilege that is! It is difficult fully to

appreciate this, unless one has seen in other countries little babies eating offal from the gutters, or heard the cracking rifles of the firing squads in the still night streets, or seen humble people hoarding food against the day of famine. We must be proud, yet exceedingly humble. Why do we have blessings that others are denied? Not for ourselves alone, but as a sacred trust for all mankind. Our loss of them would be a loss to all mankind. Our safeguarding them may save them for the world.

Americans are pretty much inclined to complain about things they do not like in the United States. This is a good thing, for it too is a kind of symbol of a freedom that still exists and that we pray will continue to exist. But better than to complain is to do something constructive: to take the responsibilities of citizenship more seriously. That all should wholly agree on what is to be done is virtually impossible, but when a decision is reached, all must be united in its execution. The right of individual opinion, subject to the will of the majority, makes for strength and power—and peace.

A nation must be like a family in which individual members may have their personal ideas yet present a united front. In America we need fundamental unity. We have it; but we need to *know* it. I do not think we have ever been more divided into so many factions of thought, so many strange and peculiar isms and ideas. I would like to see us get back to a kind of wholesome side-by-side living. Nobody can be his best when he feels pauperized, when he does not have the opportunity to earn a living, to be the decent, respected head of his home and family, to hold his head as high as anybody else; but all of us together can work out these things if we have a fundamental faith. We must have

faith in America and faith, most of all, in God!

I have actually heard some people say that we have almost reached the end of our destiny. I do not believe that anybody in his heart believes that. America, with its vast financial and industrial resources, so richly endowed with natural resources, the birthplace of so many wonderful ideas! Actually, we are a young nation as yet. Greater progress is yet ahead of us. We have everything to work with if we have the spirit to use it. But we must have the spirit! What we do not use we well may lose.

Stir up within you the spirit of faith and courage. If necessary, go back and read some of our early history. If you have the privilege of an American ancestry, look back a little way to some of the challenges that early Americans faced, and how courageously and bravely and faithfully they worked them out, with a prayer on their lips and in their heart. Hard work united them into families, communities, States—a nation! They worked to preserve life and country, yet they found time to help their neighbors too. They worked for common ideals, and against a common enemy of want and privation and lack, and only by united effort could they win their way through in the face of all that seemed to be against them.

We have enemies too. The most dangerous are the enemies of our "own household," the traitors of the inward man: hatred, greed, and selfishness, soft living, dependence upon "them," whoever "them" may be. God grant that we shall have a new birth in freedom, a birth of freedom from within! Let us acknowledge our common cause, one purpose, one God! Let us acknowledge Him as our guide and counselor, the author of the ideals that we cherish. "Where the Spirit

of the Lord is, *there* is liberty." Let us thrill to the thought of our country, its great destiny, and our own part in its destiny. This is our America, ours by the grace of God, ours to preserve as a beacon light in darkness. Let us be not only a place of refuge but a place of peace and growth for men of all races and creeds who love God and His gift of freedom, for one nationality of people or country. We are a peculiar people, a very peculiar people. There is no other nation in the world just like us. Composed of many races, as we are, yet we have an individuality beyond race. There is something about an American that identifies him as such no matter where he goes, in any part of the world. It is not simply a matter of what racial blood runs in his veins; it is what is in his heart. It is something God endowed, God given, that must not perish from the earth. To be an American is not only a great and inestimable privilege but a responsibility that rests, not too lightly, upon every one of us. God grant that we may fulfill it!

HEALING THOUGHT

A new consciousness of Spirit wholeness fills my mind and overflows into my body.

PROSPERITY THOUGHT

All-Providing Good renews daily its spiritual substance, and abundance is manifest in me and my affairs.

(Use from January 20 to February 19)

God Does Answer Prayer

A TRUE EXPERIENCE

BY ANN GORDON

I THINK THERE comes a time in each one's life when the "red light" seems to have become stationary and one feels the futility of one's own effort, the limits of one's power.

At this challenge some are disposed to say that there is no plan to life, no justice, no pattern, and in that spurious philosophy they grow cynical and embittered and lose their faith entirely. They may say defiantly to the world that has been more than they can bear, "Do your worst; I have done all I can," and then with their ideals and standards discarded they have drifted into the shadows and have let their starved life feed only on the husks of retrospection.

In the journey along life's highway many brave hearts have come to this same precipice and have even looked over. But somehow they have clung to the faith that leads others on and have dared to think that somewhere God was the master still; and this hope drew them away, and perhaps at that very moment the "red light" changed to green and they went on.

I am going to relate a personal experience, one that I have felt for some time should carry its message to others through the medium of the printed page. For I too have gazed at that "red light," waiting, until I finally knew that the only power left to appeal to was God and that prayer was the medium: as powerful now as it was in the days of David or Elisha.

I had always prayed, for I was raised in a religious home. I am sure I always believed in prayer in a vague way. But not until now, in my extremity, when the world seemed dark and I had no other way to turn; had I knelt and asked God to answer a special petition, nor had I known its efficacy or realized that out of the great storehouse of His goodness God does give us what we petition for if we ask, believing.

It did not just happen, for my prayer was answered. I know it was not coincidence. It was a direct answer to a petition that lay heavily on my heart, that must be answered! I shall always think of it as a miracle that God wrought. That is why I want to tell it to others who face a blank wall and know that they are helpless. God can supply their every need. Withholding does not enrich our heavenly Father nor does giving impoverish.

My husband was a professional man and he had always made a comfortable living. We were never extravagant, and as the productive years passed we saved enough to invest in property that would mean security in our latter years. I was a Christian woman and had always prayed, but mostly my prayers had been those of gratitude. I had never come to the place where I needed a specific answer to prayer. Life had been kind, and I was not unmindful of my blessings.

Then just the year the depression commenced to cast its shadow over so many homes my husband was stricken with a disease that is regarded as nearly always fatal. For long weeks he was in the hospital, with two special nurses. Specialists came, serums were tried, operations were performed. Sickness is the most expensive thing in the world, and our money melted away. There was no one to earn an income. After long

anxious weeks he was pronounced out of danger and came home, but it was two years before he could practice again and then he had to build up a practice that had gone. Our money was gone due to his long illness and to investments that the depression had made worthless.

I had been a music teacher, but now I had a family and a big house to take care of, and there was no chance for me to help financially.

When my husband did attempt to revive his business, he found that although he looked well his nervous energy was gone. He tried hard to work back into the practice he once had, but with the depression making all lines of effort desperately hard and his nerves so unreliable, it was a terrific struggle. In fact he knew he was not up to the job.

In his profession very often he handled money that belonged to others. Often estates deposited money with him, which he was to keep until the probating was finished. In these trying times once in a while he had used such money to pay urgent bills, but never unless he had a fee that equaled the amount coming in before the money had to be paid where it finally belonged.

I shall never forget that cold gray winter Sunday after the children had gone to Sunday school, when he told me what he had tried to carry only in his own heart.

"The court called yesterday and told me that the Holmes estate is to be closed Monday, at ten o'clock. It wasn't supposed to be closed until May, but the judge is hurrying up some of the probate matters. I would have my fee from Peters the last of April——"

My heart skipped a beat, I knew what he meant.

He had used some money he was keeping for that estate to pay an urgent bill that had fallen due just the week before.

"Oh"—the word was almost a moan—"but what can you do? The money must be there."

"I can't do anything. There's no way I can turn." His voice had a hopeless tone and his face looked gray and haggard. "I didn't want to tell you—you've had enough to worry about—but you know what it will mean?" He looked at me, and my heart smote me. He seemed beaten.

Yes, I knew what it would mean. The court makes no exceptions. It would mean disbarment if the money belonging to the estate was not there. And that would mean disgrace, the one thing we could not stand. I felt the cold fingers of fear clutch my heart.

I tried to say something to give him a little hope, but I knew that we had borrowed from friends and relatives and that our credit was gone. The struggle back had been too much for my husband, and now this—I saw him go in and slump down on the couch. I turned and looked at the clock. It was just ten. I walked to the window in a daze and looked out on the world, God's world, and I wondered if He had forgotten us.

The sum was not a big one, but it might as well have been a million; for all doors of financial aid were closed tight, that was what we both knew. Wearily I turned from the window and went into my own room and shut the door, for I wasn't giving up. I was face to face for the first time in my life with something that was beyond me. But God was my Father, He loved me, and He held the wealth of the world in His hands. I got down on my knees although my heart was pray-

ing before I uttered a word, and I know that in all my life I had really never felt so near to the God I had always prayed to, so much a part of His creation, so utterly dependent on Him, as I did that Sunday morning. I prayed that in some way or other my husband would have the money he needed before ten o'clock Monday morning.

And I believed He would. My faith in God's goodness was a fire that burned through the very gloom that enveloped me, and I arose from my knees with my burden lifted. When I went into the other room I found that my husband had fallen asleep. I knew he had not slept much the night before, and I saw how tired and drawn his face looked, but I felt that God would answer my prayer. I knew it.

While I was getting dinner after church the telephone rang and my husband answered it. I was in the kitchen, and in a few moments he came out and said, "That was Don Carlson. He said he was bringing a friend of his up to see me on some business."

"Don Carlson," I repeated. "Why I haven't heard from him for months." But someway my husband felt more cheerful. Maybe it was something that there would be a fee in, but even so it would not mean money until it was finished.

Late that afternoon Don and Mr. Fields came. The gray clouds lifted, the sun came out, and the short afternoon was lovely. Don introduced Mr. Fields to my husband and me and said he had some legal work to be done that was in my husband's special line, and he wanted him to do it. They talked the rest of the afternoon about the case, and then the men got up to go. Now everyone knows who is familiar with law that the great majority of clients pay a lawyer only

when work is completed, unless the lawyer has a big name and can demand a good retainer. I heard Mr. Fields tell my husband that he would be in with the papers in a few days, and then—my heart skipped a beat—I saw him take out his fountain pen and his checkbook and sit down at the dining-room table to write out a check, saying as he arose and handed it to my husband: "I always feel that an attorney should have something to go on—makes him feel more like working on a case." My husband thanked him and his voice trembled. He didn't look at the check until the two men had closed the door behind them. Then I saw him glance at that magic piece of paper and close his eyes, and when he opened them and handed the check to me tears were running down his cheeks. My own eyes misted as I saw the figures—they were the exact amount he owed the Holmes estate.

The early twilight flooded the rooms and crept like a benediction on our hearts. When we could speak again I told him that I had seen a direct answer to prayer, that never would I be afraid again no matter what we needed. God heard petitions: it was the most glorious feeling that I have ever experienced.

It was a miracle to me. Everything connected with it was contrary to custom as affecting client and attorney. But since that day God has been more real to me than He ever was before, and I have a feeling of security that I never had in the barren years that we call the depression. But why do we wait until every resource has been exhausted before we turn to God? How much richer and fuller life would be if we would attune ourselves to Him whose bounties we could receive if we would only have the faith that wings its way by prayer to the throne of God and binds us to infinity.

A Minister Looks at Unity

BY JESSE DAVID ROBERTS

MY FIRST KNOWLEDGE of Unity came from friends, stanch church members of many years, who testified that they had been greatly helped by reading Unity literature. I had heard of the Unity movement before but had only a hazy idea of what it stood for. From remarks that various people had made in my hearing I gathered that its followers denied the existence of evil in every form and that they glorified and worshiped the human mind as God. Then one day Unity papers began to come to my home, making their appearance regularly each week. The little messengers were not given a very cordial welcome at the outset, but gradually because of what friends were saying about the inspiration they received from reading it, I also began to peruse some of the articles.

The statement under the head of "The Purpose of Unity" gave me my first favorable reaction to this new teaching. I had never been a very strong sectarian, and my boyhood recollection of bitter disputes about questions of creed had left me a bit skeptical about all the divisions among those called Christians. In the words of a profane man who once lectured me on the subject, "what is the use of spending so much time disputing as to whether the Devil has horns or is a mulley?" Then too the prayer of Jesus has always impressed me: "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, *art* in me, and I in thee, that they also may be in us: that

the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be one, even as we *are* one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me." So when I read that the purpose of Unity is "not to found another sect, but to show Christians their common aim and their common brotherhood; not to separate them or to emphasize their differences, but to bind them together more closely. Through helping churchgoers to apply to their daily living the principles taught by Jesus Christ, Unity makes any church affiliation even more practical," I found myself in full agreement with that purpose. I for one am eager to work with those who are striving to bring about an answer to the prayer of Jesus that we "may all be one."

I find myself in harmony likewise with the teaching that the union of the children of God must be brought about through the method taught by Jesus: "If ye abide in my word, *then* are ye truly my disciples; and ye shall know the truth, and the truth shall make you free." The truth about God as our heavenly Father, the boundless love and life of God as revealed in Christ toward us, must be understood, believed on, received, and acted on if we are to be united as disciples indeed. In this way the union will not be artificial but living, joyous, and eternal—"that they may be perfected into one."

Some time ago I heard a famous clergyman speak disparagingly of those who worship a God so near. We were reminded that we are taught to say, "Our Father who art in heaven." The language is correct in this prayer, but I am sure that those who draw nigh

to God are not to think of Him as far removed, as if in some place a million light years away. The thought of God as being far away is a hindrance to prayer and faith and is contrary to the clear teaching of the Bible. Enoch, Noah, Abraham, and other of the earlier patriarchs walked with God, communed with Him in an intimate way. The Psalmist wrote,

"Whither shall I go from thy Spirit?
Or whither shall I flee from thy presence?
If I ascend up into heaven, thou art there:
If I make my bed in Sheol, behold, thou art there.
If I take the wings of the morning,
And dwell in the uttermost parts of the sea;
Even there shall thy hand lead me,
And thy right hand shall hold me.
If I say, Surely the darkness shall overwhelm me,
And the light about me shall be night;
Even the darkness hideth not from thee;
But the night shineth as the day."

Jesus showed us the Father in His beauty, declaring "I and the Father are one"; and later He promised, "Lo, I am with you always, even unto the end of the world." Paul affirmed the same great truth as he preached at Athens, showing that God is "not far from each one of us: for in him we live, and move, and have our being." The confession of Saint Augustine confirms the same truth: "I sought Thee at a distance, and did not know that Thou wast near. I sought Thee abroad, and behold, Thou wast within me." If God seems far away, it is because we ourselves in our thinking and acting have gone into the "far country." It is time to "repent; for the kingdom of heaven is at hand." The nearness of God and the boundless love of God are vital parts of that gospel truth through

which the children of God are being brought together as members of one family.

But what about the denial of evil? There is a problem of evil that has engaged the attention of philosophers throughout the ages, but it is not my aim to review the various theories at this time. I am more interested in the way evil is to be overcome. Paul wrote, "Be not overcome of evil, but overcome evil with good." Unity presents to us a very clear, effective, and Biblical way of mastering evil. First of all, understanding the life, teaching, suffering, death, resurrection, and living presence of Jesus Christ and claiming the victory and freedom that He offers to all who believe on Him, we have a right to deny the power of evil over us in any form. This truth is made plain to us in many passages of both the Old and the New Testament, some of which are familiar to us all. In the 23d Psalm which we often repeat are the words "I will fear no evil." What is the meaning of this statement other than the denial of the power of evil over us? The 91st Psalm is full of the same wonderful teaching:

"For thou, O Jehovah, art my refuge!
Thou hast made the Most High thy habitation;
There shall no evil befall thee,
Neither shall any plague come nigh thy tent.
For he will give his angels charge over thee,
To keep thee in all thy ways.
They shall bear thee up in their hands,
Lest thou dash thy foot against a stone.
Thou shalt tread upon the lion and adder:
The young lion and the serpent shalt thou trample
under foot."

The weakness of many is due to the habit of fear-

ing evil, of compromising with it, and bowing down before it when they ought to be trampling it under their feet. Jesus showed us the right way to deal with evil when He denied every suggestion of the Tempter, saying, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." In denying evil we resist it, and as James declared, "resist the devil, and he will flee from you." No matter how baffling, and troublesome conditions appear to be around us, we have a right to believe that when we trust and follow the light as it is revealed in Christ, nothing can harm us. The way God protected and exalted Joseph in Egypt, delivered Daniel from the lions, restored Job to health and prosperity, and made every experience of Paul an occasion to further the gospel are examples of how trials that at times seem like great evils may be turned into steppingstones on the way to glorious achievement. "And we know that to them that love God all things work together for good."

After we have reckoned and declared the old self dead, we have a right to depart from the former Egyptian life of bondage and to enter into possession of the ideal Promised Land. "The law of the Spirit of life in Christ Jesus," having made us "free from the law of sin and of death," leads us as sons of God into our divine inheritance. "If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God." The "things that are above" are not things beyond our reach, as at a great distance from us, but things of highest quality, of everlasting spiritual reality, things that have been freely given us of the Father and that we have a right to possess by faith. "And Jesus answer-

ing saith unto them, Have faith in God. . . . All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them."

The use of affirmation, as emphasized by Unity, is very essential in the triumph of faith, for great faith is always active and aggressive. As proof recall the accounts of those who received healing from Christ. A woman said, "If I do but touch his garment, I shall be made whole." Martha showed her faith by saying concerning her brother Lazarus, "Even now I know that, whatsoever thou shalt ask of God, God will give it thee," and her affirmation immediately brought from Jesus another one to match it: "Thy brother shall rise again." By affirmation faith lays hold of the things desired and instead of being a dead creed becomes a living principle. The epistles of Paul and the writings of the other apostles give evidence of the way affirmation was used in the early church. Even to his partially blinded and misguided brethren Paul gave the comforting message "The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach: because if thou shalt confess with thy mouth Jesus *as* Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." The confident utterance "I can do all things in him that strengtheneth me" reveals the secret of those who under the most adverse circumstances were "more than conquerors through him that loved us."

Affirmation therefore is a daily necessity if we would live the more abundant life and go from strength to strength. By this means we "fight the good fight of the faith," and "lay hold on the life eternal"; and

by this means we also let our "light shine before men," our confident and joyous declarations marking us as the blessed children of the Father. Instead of being anxious about the needs of tomorrow and complaining about the little trials of daily life we speak of our confidence in Him who knows the things that we have need of and who supplies those needs "according to his riches in glory in Christ Jesus." Yea, we rejoice in Him and praise Him for the fullness and freeness of His loving care for us. In our daily devotions we do not cry aloud as unto one far away, slow to hear, and reluctant to give, but we abide in Him, knowing that He is our life moment by moment and that even now the divine life is flowing through our entire being, bringing health, restoring youth, and making us every whit whole.

The helpful and inspiring articles found in Unity periodicals are worthy of high praise. It seems that the writers are of one mind in presenting the beautiful light of the gospel in such a clear way that wayfaring men need not err therein. A prominent businessman who had listened to a sermon by a scholarly theological professor on the "meaning" of Christianity complimented him at the close of the service on his masterly discourse and then asked, "Why didn't you point out in simple words that common people can understand the definite steps to be taken to become a Christian?" Directions for living the Christian life need to be stated in terms that cannot be mistaken. Otherwise those who would know the truth are as confused as the unlearned man who could tell which way crossroad signs pointed but could not read the names of the places to which the roads led. "For if the trumpet give an uncertain voice, who shall prepare himself for

war? So also ye, unless ye utter by the tongue speech easy to be understood, how shall it be known what is spoken? for ye will be speaking into the air."

Unity meetings where people gather to commune silently and Unity hours when those separated by distance can agree together on the things desired are most commendable. Assured blessings are promised in these words of Jesus: "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven." We recall that the early Pentecostal experience of power occurred when the one hundred and twenty "were all together in one place"; and a subsequent accession of courage came when "they lifted up their voice to God with one accord," saying, "Grant unto thy servants to speak thy word with all boldness, while thou stretchest forth thy hand to heal; and that signs and wonders may be done through the name of thy holy Servant Jesus. And when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness." Later on Paul and Silas, uniting in prayer and praise, were delivered from prison in Philippi and were rewarded with a rich harvest of believers and the establishment of a powerful Christian church.

The strength of our body cannot be sustained by listening to a lecture on dietetics once a week; neither can our spirit be adequately nourished by hearing a weekly sermon. The practice in the apostolic age of "breaking bread from house to house" suggests the way we should be uniting with one another, communing with fellow believers in drinking the water of

life, and feasting on the bread from heaven. Provision for such fellowship and the persistent emphasis on the value of communion together both in our home and in places of meeting in Unity centers are basic necessities in building up spiritual energy and overflowing health.

The work of Unity, as I see it, is not a fad therefore, giving undue attention to a few important factors of Christianity; it is rather a work of God to bring together in love and truth the family of God. The labor of making God seem near to men, even dwelling within them in grace and truth, the proclamation of freedom and fullness of life in Christ, and the practical provisions by which we may "wait for Jehovah" and renew our strength, mounting up "with wings as eagles," bring to us a timely and effective method for answering the prayer of Jesus, that we all may be one in Him and in the Father.

WHY?

O soul, my soul,
On the way to your goal,
Why yearn with impatience
To reach it?

Know you not that each day
Is a coach on the way,
Carrying all that is for you
Upon it?

—CARMEL

This Is Your Work

BY GERTRUDE HARDY

"God moves in mysterious ways, His wonders to perform," but God works! All life is expressed through some form of activity. For confirmation of this, turn to any book on biology. There are various other manifestations of life, but we may feel reasonably sure that motion, action, work, is of foremost importance.

Even the primitive cell exhibits activity in the movements involved in food getting and in reproducing itself by division. In the latter process the rearrangement of the chromosomes, the tearing down and building up of cell nuclei necessitates a form of work both mysterious and divine. With growth of any sort goes action and movement.

In nature even the tiny molecules of gases and vapors are known to be constantly in motion. They are continually whirling and revolving, never at rest.

Life is activity. Lack of activity is life's opposite, death. God is always at work. We know this because we can see Him working. He works in outward ways in the rhythmical progression of the seasons, in all growth and change. He works in inward ways through the steady upward trend of the soul.

Work is the confirmation of faith. For "faith apart from works is dead," say the Scriptures. Having faith, we must act. We must step out upon faith, knowing that of ourselves we do nothing. "The Father abiding in me doeth his works."

In the ultimate analysis right thought and right action are one. Neither takes precedence over the other. Such is the mystery of man that outwardly he may appear to be inactive, but inwardly he may be engaged in very constructive work.

Emerson says: "We do not know today whether we are busy or idle. In times when we thought ourselves indolent, as we afterwards discovered, much was accomplished and much was begun in us."

We know that often the soul's best work is done in the silence; but God does not expect us to stay in the silence always. The principal reason for going within is to enable us to live a better outward life. God is not an anesthetic by which we may escape the labor that brings sweat to the brow. God is a promoter of action in the world. We should not forget the essential spiritual quality of the actual, nor dread the harsh contact of the forces of nature with which we must work. God is to be found in as full a measure without as within.

All work first begins within the ideas we receive direct from Divine Mind. If an action is not prompted by an inner motive of good, let it take what fair form it will, it does not and cannot reflect good back into the life of the actor. Paradoxically however things done to us from motives of ill on the part of another may react to our benefit.

You may ask, How am I always to be sure that I am acting from pure motives?

You may safely take Jesus Christ for your model. If you analyze His work, you will find that there was one outstanding quality that pervaded every one of His actions. That quality was love. No matter what He did, it was done in love and opened new ways for the

unfoldment of love. Follow Him in this.

Here then, exemplified by the Master, is the mystic secret of all right action: love!

What does it mean to work with love? It means to work for the work's sake. The race of men is bound because of action performed from motives of reward and gain. We become attached to the dear object of our desire, and so must toil on bound, until freedom comes at last.

When through spiritual understanding of the real purpose of work we have learned to work for love of the common cause and because of universal law—not from attachment to personal ends and aims—we become free. Our allotted task becomes sweet to us because we see in it, not a means to an end but an opportunity for expressing more and more of God.

The paradox is this, that once we come to the place where our daily task is turned into a work of universal love, we are forever set free from lack and limitation. Good comes to us in such heaped-up measure that we are kept busy simply passing it on. But conversely, to do our work for the express purpose of reward is the frost that blights the flower of plenty before it can ripen into the fruit of bounteous harvest.

Because of the fact that it so often goes unrewarded in outward ways, duty is often thought of as a stern taskmaster. But I say to you that it is not! Along its clear-cut uncompromising paths the sweetest flowers of love are growing; the crystal water of felicity make green its desert places. The voice of duty in us is the voice of God speaking to us right where we are, saying, This, my child, is your work!

Perhaps to you the task may seem trivial and commonplace, lacking even one spark of color or bright-

ness. But I say to you that your obligation is to bring to it your own color and brightness. Once love has entered into it, there can be no such thing as a dull job, no such thing as drudgery. Love opens up vistas of beauty to which the eye was blind before. Love animates the dreariness of monotony and makes each separate act of our hands and brain impart an exquisite sensation of pristine freshness. Love makes a new adventure out of every old fragment of the commonplace.

I once knew a woman who loathed dishwashing. She was the mother of a family of boys, and when she tried to pass the hated task along to them her efforts proved rather disastrous to the family china and glassware. In defense of her possessions she was forced to take back the job herself. She told me one day with a twinkle in her eye that she had overcome all her old dislike of it.

"But how?" I questioned.

"I began looking at it in a different way," she smiled. "I had always thought of dishwashing as a messy business, to be gotten through with as quickly as possible. Now I sometimes linger over the dishpan simply because I love to!"

"Do you mind telling me how you overcame your distaste?" I asked eagerly, since it occurred to me that I too had often shirked dishwashing.

"Not at all. As I take up each dish, fork, or spoon, at the same time I take up, in thought, some friend or loved one whom I wish to bless. As I scrub and polish away I mentally see all error and unhappiness washed out of their life. As I rinse I rinse away appearances of lack or disease. While drying the china and glassware, I mentally see perfect love drying all

tears from the eyes of anyone whom I know to be in sorrow. In this way dishwashing has become a sort of 'rosary' with me. It is a labor of love to which I look forward with eagerness.

"A curious thing," she continued half shyly, "is that since I have been going through this ritual three times a day, our own affairs have picked up amazingly. Rob, my husband, got a raise, and Mother wrote me that she is going to let me have Grandmother's old cherry bed and dresser. That means I can fix up my empty room and take in a boarder, as I've always wanted to do. The boys made enough money picking strawberries to buy their own schoolbooks in the fall. All in all, we are better situated than we have been in years."

Another rather amusing experience was told me by a young man I know, a close relative of mine. During the early days of the depression he lost a high-salaried position with a well-known oil company. For months he searched for work but could find nothing. Finally he was forced to take a job milking for an elderly farmer who owned a small dairy. Now of all the jobs this young fellow hated and despised, milking was the one! As a youngster on the farm, he had been wont to disappear quietly from the premises along about milking time, not showing up again until the hum of the cream separator had ceased.

"There I was," he told me laughingly, "without a leg to stand on. I had to milk or go hungry, so milk I did. Gosh, how I hated it! Finally I began telling myself that there must be some way of getting a little satisfaction out of that job other than my three squares a day and a bed. You know I'm of a musical turn and usually have some tune going through my head; so

I made up this little jingle, fitting it to a tune I liked. All the while I was milking I would hum it to myself:

"So, boss, so!
The love of God is flowing,
This I know.
I hold my pail to catch it,
And I pull, pull, pull
Till my vessel overflows
Because it is so full!

"Well, you know how it all turned out," he smiled. "It wasn't a month before the owner of the dairy offered me a partnership if I had the 'guts' to follow through on the plan he outlined. He had been paying me fifty dollars a month and board. From then on for five years I was to get twenty dollars a month, the rest to be paid in on my share of the partnership. That was six years ago, and now I own half the dairy. What is more, we have enlarged its capacity until our output is twice what it was then."

"Do you still milk?" I questioned slyly, already knowing the answer.

"No, one of the first things I bought was a milking machine," he grinned. "But I still sing the same song!"

Often a task that seems arduous or uninspiring is but a beginning, and leads to better things. But first you must master the lesson of working with love, for love of the work itself. Once you have done this, a door opens, a gate is unlatched, and you pass through into new, inspiring fields of opportunity. It is as if the Master were saying, "Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things."

Work is the great law of life. It is wisdom, power, and love in expression. The harmony of the universe is

maintained through ceaseless activity. Should even one atom cease to function, the whole scheme of things would come tumbling down entire. In the kingdom of the Father no one is unemployed, regardless of outer appearances. For even though physically idle, the power of God may be working mightily in us, changing our nature, our environment, the whole outward aspect of our world.

Life goes on, being continually changed, transformed, and transmuted into new forms and new expressions. Never one jot of the essential substance from which all things are formed is ever lost. In this light, we can see that the fact that we now live is indisputable evidence that we shall always be alive—and having life, we shall always have work to do.

Let us approach the work allotted to us in the spirit of the poet Henry van Dyke, who says:

"Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
'This is my work; my blessing, not my doom;
Of all who live, I am the one by whom
This work can best be done in the right way.' "

We love Jesus and must ever love Him with a love which is greater than all others, and to prove our love we would follow His teachings and life closely. In no way can we do this perfectly, except by trying to get at the real meaning of all that He said, and letting the Father work through us as He did through Him, our perfect Elder Brother and Saviour.—H. EMILIE CADY

Trust in God

BY M. MATZNER

SO MUCH IS written and so many sermons are preached about prayer and faith that these should be the best-known topics of our day. We often find however that people's knowledge of them is too superficial to produce the desired results from prayer, or that prayer and faith are misunderstood and misinterpreted to such a degree that the question is asked, "Are prayers *ever* answered?"

The faith of our forefathers that was handed down to us is at its core a simple, abiding faith in God. The outer forms have undergone many changes, but the underlying spiritual truth is trust in God.

Better education has given people greater worldly knowledge, but many neglect the spiritual side of life. They fail to understand the close connection between prayer and faith, and to many prayer has become a meaningless habit.

Paul's definition, "Faith is assurance of *things* hoped for, a conviction of things not seen," is clear and enlightening. Another short definition in the dictionary points out that faith is simply "trust in God."

Faith is the trust that God will grant our petition in the form of prayer. If that trust is not forthcoming or is only halfhearted, if we doubt the power or willingness of God to grant our prayer, then ours is not the prayer of faith but that of doubt and fear. In that case the things we fear are as likely to come to us as the things we pray for. Unless we trust in God our prayer is meaningless.

We were taught as children that God is everywhere present, all-seeing and all-powerful, that God loves us and will help us if we have faith in Him. Faith is the opposite of fear. Only our complete trust in the power and love of God will cast out fear. If our prayers are offered in the right spirit and conform to divine law and if we wholeheartedly rely on God, our trust in Him is assurance that He will hear and answer them.

Prayer should be a simple matter. We don't need to use high-sounding words or elaborate phrases. The sincerity and trust we put into our prayers are far more important than the words we use. We don't need to pretend and put on airs. The God whom we ask to answer our prayers sees us as we are; He knows more about us than we do ourselves and knows the motives for our prayer. Our trust in God is in itself the best prayer.

Our prayer should be free from selfishness and for the common good. It is wrong to pray for something that may benefit us but bring harm to others. It is also wrong to suppose that we can constantly and knowingly transgress laws and depend solely on prayer to shield us from the effects. "Whatsoever a man soweth, that shall he also reap." We must not forget that the God whose help we invoke in our prayers is also the spirit of divine justice, of divine law, that rules the universe.

We should not specify in our prayers how the answer is to come. In that way we imply that our human knowledge is greater than that of the divinity that we ask to grant it. The answer may come in an unexpected or seemingly irrelevant manner. It may come quickly or so gradually that we fail at times to recognize it as an answer. In whatever way it comes it is the work-

ing out of a divine plan that brings about a change of heart not only in ourselves but also in other people. We must remember that God is all power.

However "faith apart from works is dead." If we spend all our time in praying and wishing, our faith is not the real thing. It won't do us any good. We must do our part to bring "things hoped for" but "not seen" into manifestation; we must be willing to follow the lead that is given us and act on it. If our human ideas conflict with divine law, our faith is tried. If we try to make our faith and our actions conform to that law, our prayers will be answered.

If our prayer is right, if we have asked for something in faith, we should cease to worry about it. We have turned the matter over to God, and we should trust and offer thanks that it is taken care of. We should do that whenever we think of it. To keep on asking and reminding God denotes wavering faith and retards the answer instead of bringing it into manifestation.

Our part is to trust, to be still and receptive. If we hear the prompting of a still small voice, we should listen and pay heed. If a timid little idea knocks on the door of our consciousness, we should invite and entertain it. We shall then see it unfold and grow until we recognize it as the basic idea that leads to the solving of our problem. At times such an idea comes suddenly and in more fully developed form. In the language of slang it is then called a hunch. If we follow its prompting we usually find that it is the best way out of a troublesome situation where action on our part is in order.

In later years when we look back at life we see plainly that the idea or the hunch that adjusted our

difficulty came to us when we stilled the tumult of our thoughts, ceased to worry, and simply trusted in God. We recognize the idea as the prompting of a higher power, the answer to our prayer. Our mind is the connecting link with Divine Mind, the realm of ideas.

The passage in the Bible "Pray without ceasing" is often misinterpreted. The too often repeated, anxiously imploring prayer is seldom the prayer of faith. That does not mean however that we should pray only when we want something or find ourselves in trouble. The spirit of faith that prompts us to pray for ourselves and others should always be with us, and so should be the desire to offer thanks for answered prayer. A silent "God bless you" offered sincerely is a great prayer, and to give thanks is to acknowledge God as Divine Mind.

The Great Teacher told us nearly two thousand years ago how to pray aright, and His teaching is as good now as it was then. Prayer has not become a lost art, as some people claim, but the simple, abiding faith, the trust in God, was lost to some extent during the prosperous years. A great spiritual awakening is in progress however.

More prayers are prayed now than ever before. People feel the inner urge to pray, which brings them nearer to God, more keenly during troubled times than in times of peace and prosperity. When they see earthly kingdoms crumble, they instinctively turn to the kingdom of God for peace and protection. Prayer is the greatest solace troubled minds can find. It doesn't require a university education to know how to pray. Anyone has access to the high spiritual realm of things hoped for but not seen. If we pray aright and trust in God our prayers are answered.

The Manifestation of Health

BY RICHARD LYNCH

IF YOU WOULD master the science of spiritual healing, you must understand the law of manifestation. By manifestation I mean a movement outward, a bodying forth of something, a result of some cause. I am sure every rational person acknowledges the material world as a world of phenomena or appearances: a reflection or expression of something. Such a person will also admit that there cannot be a shadow without the substance of something behind it. For everything of which we see the symbol there is the reality, preexistent and substantial.

When you come to see that the truly existing things are ideas, you understand that the actually existent world is the spiritual or mental. Every tangible effect then becomes a product of some quality of consciousness, an expression of a force back of its material manifestation. To spiritual vision the entire universe is soul substance in expression, embodiment of living intelligence, the "Word . . . made flesh" in a variety of celestial castings. The visible body has an invisible background, the material circumstance has an intangible setting, the practical development has a spiritual agent. All objectified form once existed only in the subjective realm.

If material things are dependent upon ideas and the natural world is but the human way of perceiving immortal entities, we then recognize mind as the reality back of that which appears as the body. We might say that the body is formulated Spirit, for man is a

manifestation of divine Principle; through him as the epitome of Being the omnipotent Spirit is expressed.

The seer of Genesis saw clearly that "Jehovah God made the earth . . . and every herb of the field" in the heavens, before the material form was expressed. We are told in this allegorical story of creation that "the Spirit of God moved" and manifestation resulted. Principle expressed itself in form. Until this fundamental law of creation is understood, there can be no intelligent progress in spiritual science.

In studying the process of manifestation we learn that the first movement in the mind of God was pure thought; movement commensurate with the active force of thought is necessarily projected in some form of expression. Pure thought controls the inorganic universe and supervises the active force whose misdirection could so easily work annihilation. But the work of Divine Mind is exact and dependable. Atoms and molecules respond to it. Grapes are not manifested from thorns, nor figs from thistles. Planets neither crash nor collide. Yet man is disorderly and inharmonious.

If it is an absolute law of being that man and his world are representations of what he has seen with his mind, where there is no mental type there will be no material form. Visual perception is casual, and when the mind does not see there is no material effect. The sight of which I am speaking does not come through the vision of externals, nor is it dependent upon optical organs. A Hindu metaphysician throws a ray of light on the subject: "Thou canst not behold Me with thy two outer eyes. I have given thee an eye divine."

Seeing nothing but the ideas in our own mind, we are bound within the material walls of our own misconceptions as long as the models in our consciousness

are "of the earth, earthy." The "eye divine" is the organ of spiritual insight into the body. When the mind disagrees with a belief, it causes what Paul called "schism in the body." The true idea of body is "cosmic vision" or the agreement of the mind with itself.

According to some metaphysicians, we see through our organism in one, two, and three dimensions. The fourth dimension is attained by those who earnestly seek spiritual discernment or who are receptive to the ideas of pure reason. This dimension is an evolution out of human consciousness, the three-dimensional consciousness, into a spiritual kingdom.

Cosmic vision is the spiritual aspiration that brings into being the new organism or body, enabling us to "see" in four dimensions. If the body is not healed, there has been no conception of the true body, which cannot think or act on the basis of old, imperfect beliefs. There is a way out of the reactions of the subconscious, and that is by the science of Christ.

Christianity reveals the ideal body, the model that must be held in consciousness. As we hold fast to this revelation of the divine model we shall be transformed into it. This real or perfect body is man's gift from his Father; it cannot be taken away from him or injured in any way. Jesus demonstrated His power over what we call the material body through His perception of the glorified body, "eternal, in the heavens," that we must claim as our original body.

Man's true mission is to be a cocreator with God, an interpreter of pure intelligence, a supervisor of the work of living molecules, an architect of cosmic design. All material has been furnished him; innately he holds the magic formula of perfect manifestation. His mind is the dwelling place of the thought activity that should

operate in accord with and co-ordinate with the infinite purpose. His mind or spirit is his point of contact with his Father source; for competent direction of his thought he may have the "mind of Christ."

If a man would think truly—according to Principle—always basing his thought upon the divine idea, his manifestations would be perfect and his body would function ideally. But he has erected a barrier of sensation between himself and the source of his being, and these sense manifestations so attract him that he loses sight of his spiritual ideal and thus cuts himself off from the Fountainhead.

Life in its manifestation requires law for its protection and growth, but many do not see that law is the basis of spiritual demonstration as surely as it is of natural phenomena. They do not recognize the fact that orderly method relates and connects events, not accidentally or by chance but surely and definitely, not sometimes but at all times, not in certain places but everywhere, not for special people but for humanity.

A manifestation of spiritual healing is a miracle to one who has not seen or experienced it and does not understand its principles. But to many it is not an unusual event but a result of understanding and of compliance with law. There is a perfect plan that presupposes, at least potentially, an expression free from imperfection. If such a manifestation is possible, there is a way to attain it. If there is a way, surely all must be seeking it.

Life exists in every cell and organ of the body, waiting to be stirred into activity. Its stimulation requires no miraculous power. It is always there, the strongest force in the universe, ready to respond. God creates in the ideal; man carries out what God has

idealized. But man must first have a vision of the ideal, and it does not abide with those who are not willing to bend every effort toward working out its fulfillment. Persistent action must back it up; otherwise it is not a vital conviction.

When we understand the "real body" and our responsibility as regards its manifestation, we realize that it is entitled to our most exacting courtesy and consideration. We know that the author in preparing his manuscript, the artist in painting his picture, the sculptor in shaping his clay thus expresses his inner vision and reveals his spiritual ideal. None of these would think of neglecting his finished product, allowing it to be mutilated or defaced, to become worn and faded from lack of appreciative care. Each values, protects, and cherishes his work as the concrete embodiment of his ideal. The more perfect it is the more persistently he guards it from injury and seeks to retain its original perfection of expression.

A God who rules through law is far more dependable than one who can be influenced and changed by man's cries of discontent. Intelligence recognizes Him as everliving, ever active, and ever present in His creation, as self-existent principle, filling the universe and surrounding us on every side with manifestations of His creative activity, always at work in compliance with orderly law.

There are definite laws governing the care and use of the body, and it is each person's duty to employ these in maintaining the rhythmic order of nature in the functioning of the various parts of the organism, whose harmonious co-ordination is necessary to that effortless action which is the manifestation of health, the true expression of the "real body."

Nature has provided ways and means for protecting and sustaining physical health. The life force should sweep through the body in a torrent of cleansing, purifying, vitalizing activity. Every one of nature's provisions for preserving a sound, whole organism should be encouraged. Life-giving methods should be persistently practiced. Forces of nature, so ready to cooperate in establishing a healthy organism, must be utilized.

The body is wonderfully constructed, having within it the power to perform all functions necessary to its operative activity. Every cell is intelligent and capable of renewing itself. In its chemical laboratory it separates and combines, selects and rejects component elements and sends them on their mission of nutrition. Its involuntary action and reaction employ the "breath of the Almighty" in its life-sustaining function.

As long as man through conscious mental control exerts his intelligence in keeping a normal, harmonious balance among its requirements, the body cannot disintegrate. Only neglect or misdirected energy produces disturbance and destruction. Its remarkable composition requires perfect adjustment of each organ and function to all others. It is a great unity, and its equilibrium must be preserved. The way to be well is to be whole, and wholeness implies having all the original parts in harmonious relation, in perfect order.

In addition to exercise, deep breathing, food, recreation, and sleep, the rebuilding of tissues used up in daily work demands spiritual understanding of Divine Mind; for it has been proved by scientific experiment how persistently the mental state affects the process of cell activity in the body. Mind is the creative force back of physical well-being. Desire, resolute pur-

pose, and enthusiastic, steadfast effort are required in the manifestation and maintenance of bodily health.

Keeping the natural laws instituted by the Creator is the working principle of manifestation. To believe blindly that some mysterious power outside the body is going to descend upon and vitalize it, or to ask God to heal something we have brought upon ourselves by disobeying His orderly laws, is not only futile but unintelligent. Within itself there is sufficient power to heal and restore the body. If we are too inert to study and use and direct what is already ours, we cannot expect a perfect manifestation of health.

"Is any among you suffering? let him pray." These are words of the apostle James, who adds that the fervent, earnest prayer of a righteous man avails much, but he goes on to explain that clear understanding of the relation between the idea and its fulfillment is necessary. "Faith apart from works is dead." To beseech God to come and heal our diseases when we will not exert ourselves to keep His laws is unreasonable and unproductive.

I would not have you understand that life-giving methods relate principally to the rules of hygiene and sanitation, to the preservation of physical health. I would have you recognize something much more profound: the law *back* of diet, fresh air, and pure water for the body. I believe in making use of every one of nature's provisions for sustaining and renewing physical life and keeping the living organism sound and whole. However the more we learn about the body and the orderly intelligence at work in each individual cell the better we comprehend the possibilities of mind control. As we note the chemical effect produced in the body by varying states of consciousness, we must

conclude that the mental state is far more important than it has been regarded to be and that it has a therapeutic function that cannot be disputed.

We exist as the atoms composing God's great universe, much as the atoms of our body make up our individual entity. We are related to our atoms as God is related to us as human beings. Disorder exists in our human universe because individuals refuse to recognize their relationship to God and to each other. Disorder exists in our body also because of lack of co-ordination, but with this difference: man has the free will to choose his course of action. His atoms have not; they are dependent upon his direction. If through well-directed, intelligent thought man reinforces their natural tendency toward wholeness, they automatically respond to the order he establishes for their activity. Through thought the intelligence of order or the disruptive effect of disorder sweeps through man's individual universe and is manifested in harmony or discord.

Our intelligence is a part of God's consciousness. We have received it in order that we may understand the mystic laws of harmony and co-ordination that we are expected to obey. As we allow His life and intelligence to flow through us, by means of thought they pervade each cell and tend always to restore it to its original state of divine order.

Thus God weaves and reweaves Himself into the immortal cells of our body, and with the warp and woof of mind, these cells, individually perfect, are woven into and manifested in the many organs of our body. Thus divine grace is inherent in each cell and each organ receives potentially the possibility of perfect functioning.

In our body these cells are continually being re-

newed; they are plastic, moldable cells. In our mind images are eternally taking shape. Cellular activity is not dependent upon us, but cellular form is our responsibility and depends upon the images we hold in mind. True ideas are transmitted to us from divine intelligence, but they can reach us as such only through a pure and unobstructed medium. Until we learn to control our human, negative beliefs and opinions they will continue to distort our manifestations of well-being.

Through his higher understanding man will come to realize that for him to despise, neglect, or debase his body is to dim the divine spark within him and to dishonor the source of his being. But when he regards his body as a temple that houses the "essence of life," he builds after the image and likeness of his Creator.

Daily we are contacting yesterday's thought manifestations, even while we are forming patterns for those of tomorrow. As we comprehend and work with Principle we find within ourselves the power to manifest perfect conditions in our body, to form and transform it according to the living image we hold in mind.

EDITOR'S NOTE—This is the fifth of twelve articles by Richard Lynch. The sixth will appear in March UNITY.

I prayed for great things—gave the small.
I prayed; no answer to my call.
I prayed that I might give great things.
My prayer was heard. On airy wings
There came to me from God's own hand
My heart's supply, my soul's demand.

—MARGARET OLIVE JORDAN

Within

BY GUSTAV WILLIAM MENTZ, M. D.

WITHIN is the kingdom of heaven, the kingdom of God, the kingdom of good, the kingdom of divine love, of supreme wisdom, of triumphant power. Therefore I know the omnipresence of the Father's good pleasure; I know the omnipotence of His power and glory; I know the omniscience of His Spirit and intelligence within me.

WITHIN my soul is the mystical center of infinite peace, perfect calm, poise, balance, and serenity. Therefore I abide in this inner chamber of my soul, and I am blessed with His restful stillness, celestial silence, and the peace that "passeth all understanding."

WITHIN is the "still small voice" that leads me, guides me, protects me, and as a "child of the Most High" teaches me to walk into His pleasant ways of peace, light, love, and freedom.

WITHIN is the "secret place of the Most High," where the master physician, the master counselor, the master builder, the master liberator lives, moves, and has His being in me. Therefore I constantly seek His divine fellowship, and I am blessed with health, strength, courage, and success in body, mind, and affairs.

WITHIN is the great sparkling fountain of living water, from which freely flows the river of endless life, immortal love, and eternal Truth. Therefore I, a pilgrim, drink of this life-giving, Truth-bearing, joy-filling Spirit substance, and I am radiant with life, inspired with loving-kindness, and illumined with grace and good will toward all life and things.

WITHIN is still the Garden of Eden of old, the paradise where all is good, pure, true, and beautiful. God is still the great provider, the almighty benefactor, the everlasting protector, comforter, and lover. I, His beloved, can ever remain in this celestial garden within me by living constructively, rendering helpful service to others, and thinking righteously.

WITHIN is the Promised Land of wisdom and understanding, of achievement and victory, of triumph and success. "I praise and give thanks to Thee, O gracious and eternal Father of all that is eternal and immortal."

WITHIN is the Father's house of abundance and plenty. I, a prodigal, have returned and am now shod with understanding and robed in the mantle of the Father's love, and I am wearing the ring of my divine inheritance and eating again of His heavenly manna.

WITHIN is the magic key that unlocks the celestial storehouse of All-Good, releasing the source of all life, all health, all bliss, all peace, all harmony, and all success to me and mine through the grace, presence, and power of God, the good, within me.

This matter of trusting the Christ within to do all things for us—realizing that we are one with Him and that to Him is given all power—is not something which comes to any of us spontaneously. It comes by persistent effort on our part. We begin by determining that we will trust Him as our present deliverance, as our health, our riches, our wisdom, our all, and we keep on by a labored effort, until we form a kind of spiritual habit.—H. EMILIE CADY.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 5, February 2, 1941

UNITY SUBJECT—*Our Influence and Responsibility.*

INTERNATIONAL SUBJECT—*The Individual's Responsibility Regarding Beverage Alcohol.*—Hab. 2:15; Gen. 4:9-12; Mark 9:42-48; I Thess. 5:22.

15. Woe unto him that giveth his neighbor drink, *to thee* that addest thy venom, and makest him drunken also, that thou mayest look on their nakedness!

9. And Jehovah said unto Cain, Where is Abel thy brother? And he said, I know not: am I my brother's keeper?
10. And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.
11. And now cursed art thou from the ground, which hath opened its mouth to receive thy brother's blood from thy hand;
12. When thou tillest the ground, it shall not henceforth yield unto thee its strength; a fugitive and a wanderer shalt thou be in the earth.

42. And whosoever shall cause one of these little ones that believe on me to stumble, it were better for him if a great millstone were hanged about his neck, and he were cast into the sea.
43. And if thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into hell, into the unquenchable fire.

45. And if thy foot cause thee to stumble, cut it off: it is good for thee to enter into life halt, rather than having thy two feet to be cast into hell.

47. And if thine eye cause thee to stumble, cast it out: it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into hell;

48. Where their worm dieth not, and the fire is not quenched.

22. Abstain from every form of evil.

GOLDEN TEXT—*Abstain from every form of evil.* —I Thess. 5:22.

SILENT PRAYER—*I train myself to recognize and obey the voice of conscience in my inner life and in my contacts with others also.*

At the present time men have such fear of appearing smug and self-righteous that some have gone to the opposite extreme and seem so indifferent to the claims of the inner life as to make little, if any, effort to express it in the outer. Self-righteousness is always to be avoided, but everyone has a responsibility to express his best self regardless of the natural man's reaction to his efforts.

Paul recognized this responsibility, and he knew too that conscience is quickened, enlightened, and exalted only when it is trained systematically to these ends. He said, "Herein I also exercise myself to have a conscience void of offence toward God and men always." To train the conscience to respond to the highest and best impulses only is our first responsibility. Once we establish ourselves in this habit we need have no fear as to our influence over others. It can be nothing less than good.

The training of the conscience may have as its object the enhancement of our influence over others,

but we ourselves benefit from it. We refrain from giving intoxicants to others, but at the same time we refuse to take them ourselves. We are careful not to call forth the venom of anger in another by stirring him up to lose his temper. A person who loses his temper and vents his rage in unconsidered words or acts is left emotionally naked for all who overhear him to behold. He who cares only for material goods and sensual pleasures is spiritually naked. No one who comes in contact with him can be unaware of his lack of the "robe of righteousness." In the eyes of those who are spiritually awake the desire and the purpose to do right clothes the one who cherishes this attitude as palpably as silk, wool, or cotton clothes the physical body.

Man's responsibility to his fellow men includes encouraging him to clothe himself "safely round with infinite love and wisdom" in spirit; helping him cultivate and develop good will, good humor, and all other wholesome emotions so that he may be clothed and in his right mind emotionally. He who is lacking in any of these respects is not temperate in the broad sense of the word.

The story of Cain and Abel is an allegory representing the interplay of the soul forces and the purely physical or animal impulses. Abel (breath) represents the former, Cain (selfishness) the latter. Body and soul are so closely related that they are represented as brothers. Where the selfish animal instincts are allowed to gain control of the man, his soul powers are quenched and he is but little above the lower animals. Where he becomes "all soul" to the neglect of the body, as he does when so-called "spirituality" is the fashion, the body is robbed of its just dues and suffers accordingly. Consciousness of its divine origin is the

mark that is set upon the body to protect it from destruction at man's hands. This consciousness may be dormant, but it is nevertheless there, for it does not die out altogether.

When the selfishness of the body has killed the finer impulses of the soul and subordinated all the higher aspirations to material considerations, there is no longer any pleasure in living. Lacking soul, the body becomes a mere machine, and the unity of the man is disrupted.

> "For soul helps flesh
> Now more than flesh helps soul."

The last part of the text of this lesson shows the uncompromising nature of Truth and fixes the degree of loyalty and devotion to it that the person must feel who wishes to succeed in proving his divine origin. Loyalty and devotion do not always come of themselves. Sometimes they must be developed by faithful practice. "One of these little ones that believe on me" refers to the dawning spiritual and soul qualities in the man who once allowed himself to become absorbed in materiality.

The man who allows his soul development to lag behind while he indulges his sense nature is going counter to the divine law. In this lesson Jesus teaches that the soul is far more important than the body. If one or the other must be neglected it had better be the body than the soul. To cut off a hand or a foot sounds radical in the extreme, but that is preferable to allowing love, sympathy, and faith to atrophy and be lost. To cast out an eye sounds difficult of acceptance, but the preservation of the inner vision is more important than physical sight.

Where the qualities of the inner man are allowed to

perish for lack of attention and cultivation, the physical man is deprived of his rightful nourishment and suffers accordingly.

To abstain from every form of evil is negative advice, but heeding this advice calls for the most completely constructive effort that a person can make. Forms are but outer shells of inner truths, but they are useful as outlines that are readily recognized if not readily followed. The power of the Spirit of God alone is sufficient to make obedience possible. With a vision of this power afforded him man sets to work with hope and confidence on his long task.

QUESTIONS

1. How is man's conscience quickened and enlightened?
2. What "venom" leads the natural man to intemperance, and in what way does it rob him of self-dominion?
3. How does man clothe himself spiritually?
4. What does the story of Cain and Abel represent?
5. What was the mark that was set upon Cain?
6. To what does the phrase "one of these little ones that believe on me" refer?
7. Is man's chief responsibility to the physical nature or to the soul and spirit?

Lesson 6, February 9, 1941

UNITY SUBJECT—*Principles of Ownership.*

INTERNATIONAL SUBJECT—*The Christian Attitude towards Possessions.*—Luke 16:10-15, 19-23.

10. He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much.

11. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches?*

12. And if ye have not been faithful in that which is another's, who will give you that which is your own?

13. No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

14. And the Pharisees, who were lovers of money, heard all these things; and they scoffed at him.

15. And he said unto them, Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God.

19. Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day:

20. And a certain beggar named Lazarus was laid at his gate, full of sores,

21. And desiring to be fed with the *crumbs* that fell from the rich man's table; yea, even the dogs came and licked his sores.

22. And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried.

23. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

GOLDEN TEXT—*Ye cannot serve God and mammon.* —Luke 16:13.

SILENT PRAYER—*I worship the Holy One and serve Him only.*

Faithfulness cannot be estimated by quantity. It is a principle instead. A man's words and deeds re-echo in the key in which his life is set. He is either faithful or unfaithful, and no departure from his characteristic behavior for reasons of policy or other selfish consideration proves the contrary to be true. Light responsibilities should not tempt us to lax performance, but should be counted as an opportunity to learn to be faithful until we can express faithfulness instinctively, easily, and naturally.

Money and other forms of material wealth are included in the term "unrighteous mammon." Mammon refers to outer riches and also to anything of the outer, formed world that one's affections tend to gather around and that one tends to hoard or treasure. Man's welfare is best conserved when he sets his mind on the things that are above, "not on the things that are upon the earth."

Faithfulness in the management of the "unrighteous mammon" may turn its unrighteous quality to "righteousness" or right use. Wealth can be seen as springing from the one source and as belonging to God rather than man. He who realizes that the words spoken by Jesus in His prayer for His disciples—"Thine they were, and thou gavest them to me"—apply also to each person's material possessions knows that he holds his wealth in trust rather than by absolute right. Until he masters this first lesson in ownership he cannot inherit the "true *riches,*" namely the mind that is in Christ, all true ideas, and delight in the things that are immaterial rather than material.

Faithfulness is learned best in matters that affect others, for what may seem to be faithfulness in what concerns oneself may be nothing more than selfishness. Faithfulness implies impartiality, an impersonal way of viewing possessions, and a lack of desire to make them one's own, accompanied by a feeling that one is responsible for the use one makes of them.

"That which is your own" is the formless idea now taking shape in your mind preparatory to issuing into the realm of form. When once your thought has taken form and become substance, it may still be your possession or it may belong to all men. Whether it remains yours or not in a special sense depends on whether

you keep your first vivid realization of the idea from which the form came or whether you forget it.

Single-mindedness and persistence are also important in relation to possessions. "No servant can serve two masters." One is enough for any man. So-called "public servants" who serve all alike nevertheless have one master: the ideal of service in their own mind. No one devotes himself with equal zest to the manifest and the unmanifest. The realm of form and the realm of ideas are not compatible. Ideas are capable of producing material wealth when held in mind until they are clearly understood and then acted upon. An idea made manifest is a completed accomplishment, and although it may arouse the mind to entertain another idea, in and of itself it goes no further.

The Pharisees represent thoughts arising out of the subconsciousness that bind man to external forms without giving him understanding of their real meaning. Thoughts like these attach themselves to the manifest realm (they are "lovers of money"). They lead man to justify himself in the sight of men. The race thought is concerned with what "other people" do and think, and it spurs one on to copy the race example. This example is "exalted among men," but not with God.

"A certain rich man" missed the true riches by using his material wealth to gratify his selfish personal desires. He was what the world calls an exquisite, for he was clothed in purple and fine linen. He was an epicure, pampering his palate by "faring sumptuously every day."

Lazarus, the loathsome beggar at the rich man's gate, refers to the part of man's consciousness that is helped by the good, though it is apparently neglected al-

together by the man himself. Lazarus and the rich man represent two states of consciousness, the outer and the inner, of the average worldly-minded person. The consciousness of externals, when it is allowed to do so, appropriates the attributes of soul and body and expresses them through sense avenues. Material selfishness starves the inner man, and when the material means of expression are lost, as in the death of the body before the spiritual means have been developed, man is in torment.

Another truth with reference to possessions may be stated thus: Materialism defeats its own object and loses all that it seeks to gain. Man can possess nothing unless he first possesses his soul in peace. Failing in this, he in time loses the body consciousness, the ability to control his senses (five brothers), and all other materially developed powers.

The renunciation of material possessions is not required of man. What is required is that he use them as a trustee of the Infinite, realizing that the source from which they come is identical with his own and that it is greater than all. Humility and obedience open the mind to the things of the Spirit and allow the soul to possess true happiness.

QUESTIONS

1. Explain the statement "He that is faithful in a very little is faithful also in much."
2. What is "unrighteous mammon"?
3. What is the first lesson in ownership?
4. Why is it easier to develop faithfulness in what concerns others than in what concerns ourself?
5. What has concentration to do with possessions?
6. What do the rich man and Lazarus respectively represent?
7. Is man required to renounce material possessions in order to inherit the true riches?

Lesson 7, February 16, 1941

UNITY SUBJECT—*Proofs of the Christ Spirit.*

INTERNATIONAL SUBJECT—*Jesus Teaches Forgiveness and Gratitude.*—Luke 17:1-4, 11-19.

1. And he said unto his disciples, It is impossible but that occasions of stumbling should come; but woe unto him, through whom they come!

2. It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble.

3. Take heed to yourselves: if thy brother sin, rebuke him; and if he repent, forgive him.

4. And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him.

11. And it came to pass, as they were on the way to Jerusalem, that he was passing along the borders of Samaria and Galilee.

12. And as he entered into a certain village, there met him ten men that were lepers, who stood afar off:

13. And they lifted up their voices, saying, Jesus, Master, have mercy on us.

14. And when he saw them, he said unto them, Go and show yourselves unto the priests. And it came to pass, as they went, they were cleansed.

15. And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God;

16. And he fell upon his face at his feet, giving him thanks: and he was a Samaritan.

17. And Jesus answering said, Were not the ten cleansed? but where are the nine?

18. Were there none found that returned to give glory to God, save this stranger?

19. And he said unto him, Arise, and go thy way: thy faith hath made thee whole.

GOLDEN TEXT—*Be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you.*—Eph. 4:32.

SILENT PRAYER—*As I express the Christ Spirit I prove my understanding of the inner kingdom.*

Throughout both the Old and the New Testament the teaching of the prophets and of Jesus Christ and His apostles emphasizes the enlightened person's sense of responsibility to others. Today's lesson is no exception. It begins with the recognition by Jesus of the penalty attaching to acts that cause others to stumble or go wrong. "Occasions of stumbling" will come in a world where man is under the dominion of the sense consciousness. Those who stumble hurt themselves, but those who cause the stumbling receive the greater hurt. In the inner realm perfect justice and balance prevails. He who fails to measure up to the divine standard of unselfish service, justice, mercy, and right conduct must undergo the same measure of suffering that his negative rule of living brings on others, if not greater. When it is considered how far-reaching the influence of a thought or an act may be, retribution or the reaction of the divine law is seen to be not too severe.

Conversely, the reward for expressing forgiveness and gratitude is as great as the penalty for indulging in their opposites. Forgiveness counteracts the law of increase that applies to wrongdoing, and allows the offender to make a new beginning. The one who is sinned against is to take heed not to the one who offends him but to himself. His own reaction must be in harmony with the law. He need not suffer wrong in silence. He can point it out to the one who does the wrong. If the wrongdoer thereupon changes his ways and expresses the intention to do right, the only proper response is to forgive and to erase the memory of past mistakes.

Someone has said that Jesus never advised anyone to do anything that He Himself had not proved to be possible and right to do. In the matter of forgiveness He went further than His own teaching. He did not wait for those who crucified Him to ask His forgiveness or express repentance. He forgave them and prayed for them even while they were putting Him to death. His example is set before us. "Seven times in the day" signifies completeness. As far as relations between men are concerned there is to be no unpardonable sin. All offenses are to be freely forgiven.

Self-condemnation imposes on man a burden that may well prove unbearable. He who sees his mistakes should change his way of thinking and living and should put past error resolutely out of his mind. Progress in the development and expression of the Christ Spirit can come in no other way than that of freedom.

Leprosy symbolizes substance so separated from the great central life source that it has lost its vitality (stands afar off). The "ten men that were lepers" typify conscious impurity. The Christ Spirit alone has power to purify the unclean consciousness and redeem man into newness of life. It does so by sending man to show himself to the priests. The priests stand for the connecting link between the sense man and God or the point in consciousness where man exalts his thoughts and achieves union with the healing power of God.

The Samaritan symbolizes mixed thoughts, partly worldly and partly religious. The Jews looked with disdain on the Samaritans, but the stories of the latter that are contained in the New Testament all reveal them in a favorable light. The woman at the well who was converted by Jesus, the good Samaritan, the leper who was healed by his faith in Jesus Christ, all these

prove the power of the religious nature to lift man out of worldliness and make of his life a practical example of the efficacy of united faith and effort.

The religious nature is the power plant of man's inner life. When it is harnessed to the Christ understanding all things become possible to man, even the healing of leprosy. Undivided faith has power to effect healing of physical ills even before man has learned to clear his thought of evil and to hold to unmixed good. If his effort to hold to the good only is sincere, health and restoration are possible to him.

Gratitude leads man to show quick responsiveness to the spirit of service. Where a person feels that the service rendered has not been earned, his humility may make gratitude all the deeper, and gratitude is one of the most easily recognized proofs of the Christ Spirit.

QUESTIONS

1. Why must occasions of stumbling come?
2. Why is forgiveness essential to the reformation of the wrongdoer?
3. What does the term "seven times in the day" signify?
4. How is self-condemnation overcome?
5. What is symbolized by leprosy, and for what do the priests stand to whom the leper must show himself?
6. Of what are the Samaritans a symbol? Under what circumstances does the religious nature make all things possible to man?

Lesson 8, February 23, 1941

UNITY SUBJECT—*The Nature of Prayer.*

INTERNATIONAL SUBJECT—*Jesus Calls to Prayer.*
—Luke 18:1-14.

1. And he spake a parable unto them to the end that they ought always to pray, and not to faint;

2. Saying, There was in a city a judge, who feared not God, and regarded not man:

3. And there was a widow in that city; and she came oft unto him, saying, Avenge me of mine adversary.

4. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5. Yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming.

6. And the Lord said, Hear what the unrighteous judge saith.

7. And shall not God avenge his elect, that cry to him day and night, and *yet* he is long suffering over them?

8. I say unto you, that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

9. And he spake also this parable unto certain who trusted in themselves that they were righteous, and set all others at nought:

10. Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican.

12. I fast twice in the week; I give tithes of all that I get.

13. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be thou merciful to me a sinner.

14. I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

GOLDEN TEXT—*Lord, teach us to pray.*—Luke 11:1.

SILENT PRAYER—*As I look to infinite Truth for enlightenment I realize humility of spirit.*

Prayer connects man in consciousness with infinite Spirit and in so doing removes the limitations that hedge him in as long as he is conscious only of the personal self. Jesus Christ taught His disciples the im-

portance of continuous prayer. To be continuous prayer must be more than a petitioning for desired benefits. It can be nothing less than an established state of mind.

Until man has entered into the inner kingdom he cannot receive its blessings. He cannot enter in until he learns to hold his mind in an uplifted state that does away with doubt, fear, sophistication, and every other form of negation. Prayer enables him to keep his thoughts on the plane where Truth is operative. When he reaches this level he begins to realize his oneness with Spirit and is able to demonstrate his desires.

The habit of persistence pays large dividends in the outer realm, and this is true in the inner realm. This is proved by results in the lives of all who have achieved spiritual greatness. Jesus realized His oneness with divine Spirit by living a life of prayer and meditation as well as by putting all that He learned to the proof in His daily ministry. We likewise learn only as we use what we are convinced is true.

Without faith prayer is impossible. The mind must feel drawn toward its source for true satisfaction, and it must know that man is able to cope with life only as he rises above his natural self. The problems confronting the natural man are too great for his unaided powers. He may seek reinforcement from other men who are in the same plight as he and who therefore can do little for him, or he may learn to stand on his own feet, using his faith to connect him with the source of all wisdom, understanding, and power. Whoever does this latter learns the law of prayer, namely that prayer must be accompanied by faith. Prayer without faith is an expression of despair, which is a thing to be avoided. With faith, prayer can become what it was to Jesus, a means of communication of the human with

the divine, a bringing of the inner, divine man into expression through the external or individualized man.

The form of prayer is less important than the underlying consciousness. Communion with God is the aim and object, and if concentration or meditation with or without the affirmation of basic truths achieves this, he who thus concentrates or meditates truly prays to God. If denial of error is needed, denial too is prayer, since it brings about the removal of all that hinders communion with God and allows man again to become conscious of the Father.

The subject of humility brings to mind the grain of mustard seed. He who feels unworthy of claiming divine sonship need only cling to the faith that God is his Father and try to realize all that is involved in the relation of Father and son. He may feel that his expression of Truth is too slight to entitle him to claim divine sonship, but so long as his desire is towards the things of the inner life and he tries to express faith, love, justice, mercy, wisdom, and the other Christlike qualities, he need not fear that his efforts will go unrewarded. Quietly resting in the assurance of the Father's love brings true humility to the heart of man. Man then is like the child that trusts its earthly father and looks to him for guidance in decisions that require mature reason, experience, or judgment.

Humility makes a person willing to look to a higher source for wisdom when he does not know what to do, to claim strength and power from the Infinite rather than try to rely on his own limited reserve of natural strength, to acknowledge the limitations of the personal self while affirming the limitless reach of spiritual Truth. Self-righteousness is out of place in this connection. It is foreign to the feeling of those who know

that prayer is necessary to them if they are to hold their own in a seemingly hostile world. "They ought always to pray, and not to faint." Unless a person prays, fainting is sooner or later the likely alternative. He may deny weakness any place in his life, may face fearful odds, and stand up to fate's worst blows with a stout heart. This is all admirable, but it entails unnecessary hardship and suffering.

Prayer is at once a safety valve for the escape of resentment at adversity and a power that can be used to put adversity to rout. In order to make the safety valve effective and have at our disposal the power to oppose adversity we must have one of two things. We must have a clear, undiluted faith accompanied by an intense conviction that prayer changes things, or we must be persistent in prayer. He who does not receive his answer while he is still speaking must be willing to speak again and again, until the cumulative force of his thought toward God brings the looked-for reaction in his life and affairs. He who thus humbles himself by devoting himself heart and soul to the ideal that he wishes to realize will in due time be exalted to the position of mastery over the substance of his thought.

QUESTIONS

1. What is continuous prayer?
2. How did Jesus Christ realize oneness with God?
3. Has the form of prayer any importance?
4. How does prayer reveal humility?
5. Where intensity of conviction is lacking, what takes its place?

The wicked are in the power of their desires; the righteous have their desires in their own power.

—THE TALMUD.

In Thy Presence

BY MARY MAXWELL PIERCE

In Thy presence is perfect peace, O blessed Father;
Thou art ever with me.
In Thy presence is perfect love, O blessed Father;
Thou art ever with me.
In Thy presence is perfect justice, O blessed Father;
Thou art ever with me.
In Thy presence is perfect beauty, O blessed Father;
Thou art ever with me.
In Thy presence is perfect joy, O blessed Father;
Thou art ever with me.
In Thy presence is perfect harmony, O blessed Father;
Thou art ever with me.
In Thy presence is perfect supply, O blessed Father;
Thou art ever with me.
In Thy presence is perfect health, O blessed Father;
Thou art ever with me.
In Thy presence is perfect wisdom, O blessed Father;
Thou art ever with me.
In Thy presence is perfect faith, O blessed Father;
Thou art ever with me.

Silent UNITY

The light of Thy Spirit constantly illumines me.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and our co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

HEALTH *and* PROSPERITY

BY CHARLES FILLMORE

"In quietness and in confidence shall be your strength."

Metaphysical Christians who study and analyze ideas and study mind in its effect on the body are not in the same class with those who regard Christianity as a religion to be accepted on faith.

By mental discipline the metaphysical Christian develops his latent spiritual ability and thereby becomes aware of divine energies sealed up in the very cells of his body and of which he has been totally unaware.

Through this study and application of the mind very ordinary-appearing persons become spiritually wise and physically healthy. However the superficial worldly thinkers give slight attention to the radical changes in religious thought that the world is undergoing. A new conception of Christianity and the teaching of Jesus is turning the religious world upside down and they do not know that it is the promised Second Coming of Jesus Christ.

One of the first things a student of metaphysical Christianity learns is that by mental projection he can produce peace of mind where turbulence of thought

seemed beyond control. This is a great acquisition and opens the mind to realms of activity that pave the way for the development of faculties, absolutely dormant in the multitude. Thus thousands who have had sporadic flashes of sight into superconscious realms gain the ability to make contact with those heavens of the inner spaces and know for themselves that what they have read about a spiritual kingdom is actually true. All persons who learn the truth are anxious to know how to demonstrate it, and thought control is one of the essential requirements.

Of course an understanding of the principles of truth must first be acquired as a foundation upon which to build an enduring mind structure. Then follows thought discipline, in which and through which man gains control of the emotions, passions, and every thought, conscious and subconscious.

Every religion has its devotions and prayers, and they all train the mind in varying degree, but an advanced system of unity between mind and body is essential; this is gained when one understands how to get still, relax, and enter into that mysterious realm called the "silence."

Most persons think the "silence" means stopping worldly clatter, but to the Christian metaphysician the "silence" is a definite place in the realms of Spirit-mind, a place in which man merges his entity with the

entity of Creative Mind. It is here man meets God face to face when he fulfills the command "Be still, and know that I am God."

In the 4th Psalm it is written,

"Commune with your own heart upon your bed, and be still. Selah."

The word "selah" occurs often in the Psalms. The current meaning is tranquillity, rest, silence, pause, peaceful, serene. Those who through meditation and prayer have attained the power to control their thoughts see in the word selah another name for the "silence." The author of the Psalms had often entered that quiet place where he felt the very presence of the Father, and he doubtless coined the word selah to represent it.

Paul says, "Study to be quiet." Practice getting still mentally, affirm your I AM identity, and center your attention within by alternately repeating silently and aloud words that represent what you want to attain. The Unity Class Thoughts are of immense value in helping truth students everywhere to the attainment of thought mastery. Jesus was a great adept at making manifest the dynamic forces existing in the silence, and He opened the way for all of us to enter easily into it. He said, "I go to prepare a place for you." That "place" is a state of mind in which all the thoughts of discord and destruction have been eliminated. Here in this place of peace and harmony Jesus has His kingdom,

to which the thoughts of His followers gravitate when they enter the "silence." It is here in this "place" that we actually meet Jesus and the Holy Spirit. Those who discipline their mind to think the Truth as taught by Jesus are forming a race hierarchy, the nucleus of a new civilization for the earth. Those who become members of the brotherhood of Jesus Christ must be overcomers. The Master said to John, "He that overcometh, I will give to him to sit with me in my throne."

In the words of Longfellow,

> "Be not like a stream that brawls
> Loud with shallow waterfalls,
> But in quiet self-control
> Link together soul and soul."

HEALING THOUGHT

In quietness and confidence I behold Thy Spirit within restoring me to health and wholeness.

PROSPERITY THOUGHT

In quietness and confidence I behold plenty everywhere as Thy law perpetually works for my prosperity.

(Use from February 20 to March 19)

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

I THANK you from the bottom of my heart for your wonderful help. My back was immensely improved before you had my letter and was completely well in two weeks. The affirmation you sent me was the same one that I had picked out of *Divine Remedies,* a little book that my aunt had given me years ago. So when I got your letter I had already been saying the affirmation for over a week! Would you put me on your prayer list for another month, please? If I felt any better than I do right now I'd just pop right out of my skin, but what I want is to become more firmly established in the Truth consciousness.—*L. R., California.*

SEVERAL months ago I asked the prayers of Silent Unity for the healing of my mother, who had a fractured hip. I wish now to make a final report on her marvelous healing. In spite of the prevailing opinion that one of her years (eighty-three) could not possibly survive the accident, she has entirely recovered. She walks without a crutch. The fractured part shows a perfect healing in every particular. The perfection of the healing is further indicated by the fact that there is not even a difference

between the lengths of the two legs. Please accept my deepest gratitude for your help.—*M. O., New York.*

I FIRST wrote to you about a year ago asking you to pray for the return of my health so that I might be able to go into training as a nurse. I did get better and went into training much sooner than I had expected to. A few months after that they took an X-ray picture of my lungs in the routine manner prescribed for all in nurses' training. The results were not very pleasing. I was told that I should be X-rayed again in a few weeks and that if the pictures showed even a weakness they would advise me to give up the idea of a nurse's career.

I wrote to ask you to pray for me. I placed my faith in God and prayed often. When the next X-ray picture was taken it showed that the cloudiness appearing in the first one had quite cleared up and my lungs were all right. I give all credit to the great Healer. I am feeling fine and love my work. May God's richest blessing rest on you and your work.—*N. H., Canada.*

I HAD BEEN operated on four times in four years for fistula, which I think is the most painful disease a person can have. Finally the doctor wrote me a memorandum saying he could not cure me. He said my case was the worst he ever saw. I went home about the gloomiest man on earth.

I had been reading UNITY for two years. I commenced that very night to square myself with God. I kept that up. From three to twenty times a day I went down on my knees and asked Him to make me and keep me a strong, healthy man. Today I am entirely well—and I am sixty-seven. I thank you with all my heart for what your prayers and your teachings did for me. God knows I thank Him.—*B. F. S., California.*

MY HUSBAND and I have prayed faithfully, believing that God would in some righteous way relieve our financial difficulties. We are writing now to let you know that we have had our answer. Recently my husband received a sum of money that had been owed him for some years in Germany. We feel that getting this money from Germany at the present time was nothing short of a miracle. We are deeply grateful for your help. God truly answers prayer.—*V. T., South Carolina.*

MY SON spent his vacation at home and returned to the place where he was employed, a trip involving an ocean voyage of more than four thousand miles. When he returned to his place of employment he was told that he was fired! I telegraphed you. My daughter and I held fast to the thought that what was for the highest good of our dear one would come to him. Our prayers were answered. The day before I received your answer I got an air-mail letter saying that my son had received a position with another firm, a better position than the one he had held before. God never fails us. We are truly grateful to Unity for the deeper understanding we are receiving every day.—*A. A. O., California.*

THANK YOU for the great help you gave us in praying for my husband to find work. He is now working every day. We were worried when he lost his job, but he is now working under much better conditions, has shorter hours with higher pay. God bless you and the fine work you are doing.—*E. V. L., Michigan.*

I WROTE to you for prayers for rain. The day I received your answer there was a rain. It rained three times that

week. In the month we had six inches of rain, the most we had received in a corresponding period in eleven years.—*Mrs. E. J., Oklahoma.*

He Shall Have Abundance

I SHOULD like to tell you how greatly I have been blessed in the use of the bank. There have been financial gains, for which we are thankful. But more than all else, I have found great spiritual gain in the use of the drill, ridding my heart of old resentments and misunderstandings. It has brought greater happiness and contentment and has somehow benefited my health. Thank Unity for affording me this opportunity.—*Mrs. L. W. W., Illinois.*

WHILE USING MY last prosperity-bank drill I prayed for my husband to get a position. I finished the bank drill on Friday, and he got work on Tuesday. I am very happy about it. He is at the age when employment is hard to get. He works in a pleasant place. He is getting more money than he got in his last job and his employers are very thoughtful of their help. I say a prayer of thankfulness every day for their prosperity and success. I am praying for Silent Unity's success too. —*Mrs. W. S., Michigan.*

I WANT A new prosperity bank for myself and one for my little boy. My boy saves two cents a day in the bank and desires to use this money in sending *Wee Wisdom* to his friends. He reminds me of my bank and is very determined that we shall not miss a day. I was not very systematic about my bank drill until he became interested. Now, he won't let me forget. I realize this is another of God's ways of helping His children to be more definite.—*O. S., Michigan.*

Free from Cares

I WROTE TO you a long time ago about my boy. He drank terribly, caused a lot of trouble, and even spent three months in jail for drunken driving. He had been drinking for five years. I thought he would surely get killed or kill someone else, but I wrote to you and asked for your help. At first he would stop for a week or two, then start again. I began to think it was a hopeless case. But finally he did stop, and he hasn't had a drink since. He says he has not even the desire to drink although he comes in contact with others who drink. He just takes a soft drink when they drink liquor; he says it doesn't bother him at all. This is not a denial on his part; he has simply ceased to care for liquor. Isn't that wonderful?

For all this happiness that has come to us I am deeply grateful to Silent Unity.—*O. C., California.*

Hearken unto Me

A LITTLE OVER a year ago I wrote my first letter to you. I was ill and discouraged, and mentally I had the wrong point of view as regards many things. Then a gradual change began to take place. I knew that your prayers and mine were being answered. A sense of freedom came over me and then an inward peace. My physical body is healed, and I have more strength and energy than I have ever had.

I am glad and full of thanksgiving for my physical wholeness, but I am gladdest of all for having been shown how to live the Christ way. As I meditate and read daily the Unity literature new meanings and revelations come to me. I know that I am constantly being

guided in the right path. For example, during the past summer I attended a university, taking a very difficult science course. Daily I asked the Father for guidance. I not only passed with a fair degree of ease but received a better grade than I anticipated.—*M. T., Illinois.*

Love One Another

I WROTE to you asking you to pray for me. Changes were taking place in the personnel of the office where I worked. The changes threatened to be somewhat upsetting. Doubt and worry were in the atmosphere. I want to report now that the whole situation has worked out so harmoniously that I can hardly believe it. Conditions affecting my own work have greatly improved. There was a rush period, and the work for which I was responsible was very strenuous and exacting, yet everything moved to the satisfaction of everybody concerned. No errors were made in our section of the work during the entire season, although we handled many hundreds of thousands of dollars. It is a joy to know that despite world turmoil my own little corner can be harmonious and blessed. I thank Unity over and over for whatever understanding I have attained.—*M. T., California.*

I Am the Light

I AM BLESSING you every day because you changed my view on life completely. Two years ago I saw everything in black and was afraid of everything. I would pray at church without finding consolation. I was irritable with my children; everything they did got on my nerves. My work was to me a heavy burden every day. I felt

I was getting too old for work. I always had a chip on my shoulder. I thought God did not hear my prayers.

One day my sister-in-law asked me to read a Unity paper. I read it without interest until I came to The Prayer of Faith. Since then I have repeated it continually. Since then God has been my all.

What a change God has made in my life! Through you I have learned to affirm in prayer. Whatever I do I ask God to be my guide and to give me His blessing. I give thanks to Him for my surroundings. Nothing is impossible to me now. My children are good, very good. My work makes me happy. The people I meet I find worthy, full of good qualities that I did not discover before. I find myself young, competent for work. If something comes up that I find difficult, I pray before starting it. I affirm the good, and the good comes to me. My problems have been solved. My sons have good positions. Peace governs my home. We are healthy. We enjoy day and night. God blesses me, and I pray to Him to bless you.—*C. A., California.*

Unto Us a Child

I HAVE A wonderful demonstration to relate to you. All through my wife's pregnancy she had the help of a dear friend of ours who is a Unity center leader. My wife was never in anything but perfect health. She was normal in every way. When we took her to the hospital I sent you a telegram asking prayers for her. Though her period of labor was fairly long, there was no suffering at all, even during the last part of the delivery. While they were wheeling her back from the delivery room she was wide awake, smiling, talking, and in perfect condition. The baby is a perfect

boy weighing eight pounds and nine ounces. The nurses are amazed at my wife's rapid recovery; but then she never had anything to recover from, for she was never in anything but perfect health.—*W. W., Arizona.*

His Truth Is a Shield

As my husband was coming home one night last week his car was hit by a ten-ton truck and thrown over an embankment. By the grace of God and to the amazement of witnesses he was unhurt. Both windows were shattered on his side and glass showered around him, but he didn't get a scratch. He says that when he saw the truck skidding across the road toward him he started saying *The Prayer of Faith.* We are very thankful for God's help.—*Mrs. R. J., Illinois.*

Father, I Thank Thee

This is a letter of thanks. I am blessing you continually because my little girl was healed of an ear infection a few hours after you received my message. Now every time she or her dog gets hurt she says, "God will make it better." If only our own faith were so clear!—*A. H., California.*

Study to Be Quiet

I am writing to you to thank you for the wonderful progress you have helped me to attain. I have passed in all my subjects. I do not have headaches any more, I have been more truthful, and all round I have really changed for the better. Thanks again to Silent Unity for all it has done.—*E. P., New York City.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I am depressed and unable to sleep. I have nothing to live for. I long to slip away and be with my loved ones who have passed on. Where in the Bible does it say anything about suicide?—*From a letter received by Silent Unity.*

We have found mention of suicide in the Bible but no real discussion of it. We have though found a multitude of Bible texts on the beauty and the desirability of life. Jesus Christ even stated that His mission was to bring abundant life to mankind.

You want to join your loved ones who have passed on. But if you did take your own life, what assurance would you have that you would join them? Joy is not found in death but in life.

You want something to live for? Try service to others in the Jesus Christ way. You cherished most in your loved ones the things of Spirit: love, tenderness, and other charming qualities. These treasures are still with you, a part of you; they will always be yours. You will find the same qualities in those about you, the qualities of God, utterly charming and lovable. What you really want is more of God. In serving Him and His children well you will find peace, contentment, satisfaction.

It is not by chance that the greatest man the earth ever knew went about doing good. We have given so much attention to the joy He gave to the world through

service that we have not given due consideration to the joy He received through His service.

We recommend His good way to you. We tell you earnestly, sincerely that joy is not in cessation of life but in the life more abundant, the life eternal found in redemption of spirit, soul, and body together.

> I am having trouble with the heating system in my house. Nobody seems to be able to locate the trouble. I don't know even whether a new heating plant would fix the trouble or not. Would it be right to ask God to overcome the difficulty or else to tell me what to do? I know prayer is answered, for my wife and I have received healing by that means, but is it proper to ask God to help in a mechanical matter?—*Question asked of Silent Unity.*

We believe you will get a clearer view of this matter if you try to think of God always as your heavenly Father, literally.

Would an earthly father be willing to help his son to work out such a practical problem as the one that confronts you now? Of course he would; any loving earthly father would be happy to do that. Well, God is not merely loving; He is love, infinite love. In addition to this He is wisdom, understanding, omniscience. A loving human father does not hesitate to do humble tasks for the object of his affection. We tell you with utter assurance that God is far quicker to help His children in their humble needs. By all means ask Him to guide you in this matter. We will pray with you.

God gave wholeness to your wife and you in response to your request. He is all things to you, according to your need and according to His love and wisdom. Be still and let Him tell you what you need to know.

You can receive information about the hot-water heating system as easily as you can receive healing. Be still; receive. The power that made expert mechanics can of course take care of any mechanical problem.

Please tell me how to talk to people about the Saviour. I long to do something for Him but do not know what is the best way.—*From a letter received by Silent Unity.*

When we think of the wonderful life of Jesus we seldom consider the long years of preparation that must have preceded the doing of His marvelous works. First He established in Himself a consciousness of God as health and supply and all other good. We know almost nothing of this period of His life. Apparently He did little preaching and little or no healing. He was getting ready to serve God efficiently.

You are now going to school to God, getting ready to serve Him better. As you develop in love and wisdom and healing power you will find that opportunities to tell of the Christ gospel and to demonstrate it will come to you. There is always plenty of work. The harvest truly is plenteous, but the laborers are few. As you develop your own consciousness of the resources of the Infinite you will bless your own life and the lives of those about you. As people see that you can help them, you will have plenty of opportunities to help. If your consciousness becomes big enough to include the whole world, you will have an opportunity to help the whole world.

Trust men, and they will be true to you; treat them greatly, and they will show themselves great.
—EMERSON

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishment of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Appearing in Other Unity Magazines This Month

Why Are Prayers Not Answered?

"I have had letters from friends in acute distress who ask why their prayers are not answered. . . . It is with the hope of sharing a ray of light with puzzled seekers after the great, invisible help always at hand that I write this open letter to those who feel mortally burdened and confused."

Dana Gatlin explains the purpose of her article "Help Is at Hand" in these words. It appears in the February 15 issue of *Weekly Unity* and will perhaps tell you why your prayers are not always answered. Watch for it.

New Form of Efficiency

A new pattern in worker demand has been created by the laws that limit the hours a person may work each week without receiving pay for overtime. How may the worker meet this demand for increased efficiency and dependability? How may the employer be sure that the man he hires is going to be at his place each day and prevent expensive loss from absence because of sickness and other causes?

Clinton E. Bernard gives the Unity answer to this problem in his article "The New Efficiency" in February issue of *Good Business*. Don't miss it.

No Cause for Fear

A woman who seemed lost in a wilderness of lack and fear came across a little story that told how a woodsman saved himself when he was lost in the forest in a blinding blizzard. His simple directions gave her the clue to the solution of her own problems and helped her to find happiness and prosperity.

"There Is Nothing to Fear" is a true story, and it is told by Dorothy Douglas in February *Progress*. It will inspire and encourage you if you seem lost and are seeking a way out of darkness and limitation.

Truth Way to Keep Lent

Everywhere spiritual-minded people are seeking for a constructive way to observe Lent. They realize that fasting is not enough; they must somehow "put on Christ" if Easter is to be a time of personal resurrection. "The Pattern for Lent," by Roland G. R. Rexroth, appearing in February *Daily Word* will give you a new way to observe Lent. Many of the daily affirmations and lessons are also based on the Lenten theme, and they will help you to make spiritual preparation for Easter.

New Kind of Valentine

Suppose you were a little girl and you wanted to give a schoolmate an extra-special valentine, but you had no money, what would you do? Violet Osborne wanted to do this very thing, and the way she found to do it is told in a valentine story, "Josie's Eye Opener," appearing in February *Wee Wisdom*. This story will delight the boys and girls who read it, and it will give them a new idea about the giving of valentines.

Letter from a Blind Friend

"I wish I could describe the joy that I felt this evening when I came home from school and found your beautiful letter and Prosperity Bank drill in Braille. I have an apartment all to myself, and you can imagine what joy it gave me to sit here peacefully and read and reread your letter and instructions. Thank you very much for this material, and my special thanks to the transcriber and to Unity for the privilege offered to us who use Braille, the privilege of having our letters so written."

This work of transcribing the Prosperity Bank instructions and Silent Unity letters into Braille is only one branch of the work for the blind that is carried on at Unity School. Braille *Daily Word* is published for adult students and *Wee Wisdom* is printed in Braille for blind boys and girls, who find delight in it. Subscriptions are entered free for any blind person who can read Braille, Grade 1½. This work is carried on by means of the love gifts of friends, who like to help in bringing spiritual sight to those who are blind.

Truth Is Contagious

Often when a person becomes interested in the study of Unity he is alone at first, but usually his friends and relatives commence to take an interest in it too, and a sort of Truth family is formed. From Colorado a student of the Correspondence Course writes of the way this worked out for her:

"At first I was alone in studying Truth. Now every member of my family of six wants to know more and more of Truth. I will mention a few things we have gained since God has come into our home: Family co-

operation, steadier nerves for each of us, fewer petty arguments, a good job, more food at less expense, a nice car, and comfortable furniture."

Through the correspondence-school plan you may study in your own home, and your papers are read and graded by Unity teachers who encourage you with personal comments and annotations. A card or letter addressed to the Correspondence School, 917 Tracy, Kansas City, Missouri, will bring you full information about the course.

Wee Wisdom *Helps Foreign Children*

"For a long time you have been sending me copies of *Wee Wisdom* to help in my work among the children of one of the blackest spots of the distressed areas of this country, a slum in the industrialized Tyneside district. Week by week these copies have been distributed and redistributed through the Sunday school. The children love them and look forward to their turn to receive them. They are passed around to every member of a family and from family to family until they are too worn and tattered to hold together."

This letter from a minister in Ireland tells of the good work that is done by means of the magazines sent him through Silent-70, the missionary department of Unity School. Literature is also sent free of charge to prisons, hospitals, orphanages, and libraries all over the world. In this way many bewildered and unhappy souls are led into the light of understanding and they become social assets instead of liabilities. This work is made possible through the love gifts of friends who like to feel they are following the Master's command to "preach the gospel to the whole creation" in this way.

Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the sale of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ALABAMA

Birmingham—Harriet Price (LT) Unity, Massey bldg

ARKANSAS

Little Rock—Mary Wayman, Unity, 117 E 15

ARIZONA

Globe—Sarah Lightle (LT) Unity, 117 E Oak

CALIFORNIA

Alameda—Alice Hopkins, Unity, 1300 Grand

Alhambra—Gertrude Hall (LT) Unity, 100 N Garfield

Bakersfield—Della Shutts (LT) Unity, Southern hotel

Berkeley—Susanna Scott (LT) Unity, Club House, 2401 Dwight way

Beverly Hills—Ruth Rae, Unity, 242½ S Beverly

Compton—May Butterworth (LT) Unity, 210 S Chester

Gardena—May Butterworth (LT) Unity, 1052 W Gardena blvd

Glendale—Geraldine Johnson, Unity, 119 S Kenwood; Mary Gladys Adams, 724 South st (mailing add)

Hollywood—Rose Schneider (LT) Unity, 1162 N St Andrews

Inglewood—Maude Elizabeth Galpin, Unity, 108 Queen and La Brea

Ione—Hazel Merriweather, Box 115 (mailing add)

Long Beach—Louise Newman, Unity soc, 432 Locust

Los Angeles—Ernest C. Wilson, Norma Knight Jones (LT) Christ Church, Unity, 5225 Wilshire blvd; Nina Fisher (LT) Unity, 2801 S Rimpau; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 815 S Hill

Monrovia—Arthur Dudley Hall, Unity cen, 120 May

Oakland—Rose Emery, Unity cen, Ebell Club bldg; Alma Morse, Unity, Masonic Temple, 1433 Madison

Pasadena—Lily Stack, Unity, 699 E Walnut

Reseda—Nannie Highnote, Unity, 18636 Ingomar

Riverside—Katharine Sweaney (LT) Unity, 4044 Eighth

Sacramento—Naomi Anderson, Unity cen, IOOF hall

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity, 701 Arrowhead

San Francisco—Robert Hulbert, Unity Temple, 126 Post

Santa Ana—Louise Newman, Unity soc, Commercial bldg

Santa Cruz—Mary Higgins, Society of P C, 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity cen, 528 Arizona

Stockton—Harriet Batson, Unity, 822 N Center

Taft—Della Shutts (LT) Taft Unity, Fox hotel

Van Nuys—Mary Hider, Unity, 14416 Victory blvd

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity cen, DeGraff bldg

Denver—Ethel Burkle, Unity Temple of P C, 1555 Race

CONNECTICUT

New Haven—Bonnie Adams (LT) Unity, 1151 Chapel

DISTRICT OF COLUMBIA

Washington—Margaret Ann and E. Roy Feldt, Unity, New Colonial hotel

FLORIDA

Clearwater—Grace Arrowsmith (LT) Unity, YWCA

Ft Lauderdale—Margarete Suck (LT) Unity, Woman's club

Jacksonville—Henrietta Miscally, Unity, 725 Hogan

Lakeland—Ida Decker, Unity, New Florida hotel

Miami—May Cornell Stoiber, Unity, 128 SE 3; Lillie Saunders (LT) Unity (col) 1952 NW 2

Orlando—Carolyn Parsons, Unity, 409 S Orange

St Petersburg—J. W. Young, Unity, 646 5 ave S

Tampa—Ocoa Moore and Louise Ramey, Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) 1st Unity soc, De Soto hotel

Tarpon Springs—Betty Bain (LT) Unity class

GEORGIA

Atlanta—Mary West Fullenlove, Unity, 1120-21 Mortgage Guarantee bldg

HAWAII

Honolulu—Marie Handly, Unity, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Gertrude McFarland (LT) Unity, Pinney bldg

Mt Home—Christopher Scott, Unity library

ILLINOIS

Bloomington—Mabel Daughtry, Unity, City library

Chicago—W. I. and Anna Hoschouer, Unity, 25 E Jackson; Nellie McCollum, Unity, Garrick Theater bldg; Edith Reynolds (LT) Unity Cen, 116 S Michigan; Margaret Halsey (col) (LT) Unity Truth cen, 104 E 51

Moline—Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity Study cl, 218 Dechman; Mabel Daughtry, Unity cl, 117 N Park pl

Rockford—Bonnie Brown, Unity, Empire bldg; Mae Lundahl, Unity Study cen, Mead bldg

Springfield—Mary Meek (LT) Unity, 509 S 6

INDIANA

Ft Wayne—Cleo Lee (LT) Unity, Wayne hotel

Indianapolis—Murrel G. Powell, Unity, 1514 Park

Kokomo—Lydia Simpson (LT) Unity Study cl, 523 S Washington

IOWA

Cedar Rapids—Unity cen, 1015 2 Ave SE

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity cen, Insurance Exchange bldg

KANSAS

Lawrence—Nettie Wyatt (LT) Unity, 412 W 9

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

Wichita—Carl Moran (LT) Unity, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) (LT) Unity cl, 1209 Russell

Louisville—Maebel Carrell, Cecilia Cardwell, Ruth Gilpin (LT) Unity, 1322 S 4; Julie Lilly (LT) 502 E Oak (mailing add); Theresa Rehm, 2111 Eastern Pkwy

LOUISIANA

New Orleans—Elois Echlin, Rhoda Belknap (LT) 823 Perdido; Lillian White (LT) Alida Warren (LT) Unity, 604 Canal

MAINE

Portland—Omer Hodgman (LT) Unity, 562 Congress

MARYLAND

Baltimore—E. Roy Feldt, Unity, Emerson hotel

MASSACHUSETTS

Boston—John Baughman (LT) Boston Unity Center, 25 Huntington

Cambridge—Edna Titus (LT) Cambridge Unity, 881 Massachusetts

MICHIGAN

Detroit—Irwin Gregg, LuDora BeVier (LT) Martha Fishburn (LT) Max Flickinger (LT) Besse Otto (LT) Virginia Shipley (LT) Walfred Taurainen (LT) Unity, Maccabees bldg; Otto Fishburn (LT) Unity, 13115 E Jefferson

Flint—Edmund Risk (LT) Unity, Milner hotel

Grand Rapids—Ida Bailey, Unity, 61 Sheldon

Kalamazoo—Amy Moffett, Unity, 209 W Dutton

Lansing—Harvey and Ida Best, Unity Assoc, Olds hotel; Roxie Miller (LT) 1600 Forbes (mailing add)

Royal Oak—Maud McCulloch (LT) Unity cen, 101 S Troy

Saginaw—Edmund Risk (LT) Unity, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, Nellie Hohenwald (LT) Unity cen, 15 N 8

St Paul—Hazel Risk (LT) Unity, Midland bldg

MISSOURI

Kansas City—Louis E. and Ethel Meyer, Unity soc, 913 Tracy; Charles and Cora Fillmore, Unity School; Ida Palmer, S S Unity cen, Jewell bldg; Mercedes Fossler, (LT) 3540 Paseo (mailing add)

Lee's Summit—Nora Lee Stevenson (LT) Unity Farm Cen, Unity Farm

Springfield—Marian Hoagland, Unity, Hawver bldg

St Joseph—Ralph O'Day (LT) Unity, 12 & Felix

St Louis—Elsie Abbott, Mabel H. Kaye (LT) Unity Soc, 320 N Grand; Fred and Hilda Eilers, S S Unity soc, 6100 S Grand; Florence K. Brummer (LT) Unity assb, 5440 Neosho

MONTANA

Billings—Mary Wessel, Ella Johnston (LT) Unity, New Grand hotel

Bozeman—Mary Wessel, Unity, Baxter hotel

Butte—Mary Wessel, Unity, YMCA

Great Falls—Vivian Huhn and Estelle Taylor Key, Unity, Dunn blk

Livingston—Mary Wessel, Unity, BPOE hall

NEBRASKA

Lincoln—Iva Woods (LT) 2039 S 17 (mailing add); Unity Center, Peterson bldg

Omaha—Unity Center, 423 Electric bldg

NEW JERSEY

Cranford—Edith Berry, Unity, Hampton hall

Montclair—Gladys Stevenson (LT) Unity soc, 11A Midland

Newark—Edith Berry, Unity, Berwick hotel

Plainfield—Florence Hutton, Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson (LT) Unity, Franciscan hotel

Raton—Carrie Schleifer (LT) Unity, 323 S 4

NEW YORK

Brooklyn—Ella Pomeroy, Betsy Van Allen (LT) Unity, 3 Albee sq

Buffalo—Mabel Schopf, Unity Center, 414 Delaware

Chautauqua—Ella Richards, Unity Classes, 49 Scott

Elmira—Elise Rosenburg (LT) Unity, Mark Twain hotel

Flushing—Renee Klaus (LT) Unity cen, 135-42 40 rd

New York—Georgiana Tree West, Marion Rodgers (LT) Josephine Siemon (LT) Unity, (entrance) 1 W 47; Laura Hyer, Unity, Wellington hotel; Richard Lynch, 180 Central Park S (mailing add); Crichton Boatwright (LT) Unity, 500 5 ave; Nana Sutton (col) (LT) Unity, 2 W 130; Sharlee Thompson (LT), 143 E 39 (mailing add)

Rochester—Raymond Barker, Unity, 29 Gibbs; Hobart and Ruth Gillespie (LT) Unity temple, Taylor bldg

Syracuse—Raymond Barker, Unity, Onondaga hotel

White Plains—Octavie Martial (LT) Unity, 105 Court st

OHIO

Akron—Jessie Maloney, Unity, 34 High

Avon Lake—Margaret Jones (LT) Unity, Congregational Church

Canton—Jessie Maloney, Unity, 203 6 st N W

Cincinnati—Margaret Norwood, Millie Leslie (LT) Unity, 26 E 6; Effie Smith, Oakley Unity, 3041 Madison

Cleveland—Earl B. Anthony, Unity, Hotel Cleveland

Columbus—John Coulson, Ethel Lieberman (LT) Unity, Hotel Virginia

Dayton—Ethel Crouch, Unity, 611 Canby bldg, 137 S Main

Hamilton—Louise Tahse, Unity, 117 Ross

Lima—Lillian Matthews (LT) Unity, 505 Farrot bldg

Marion—Fannye Treaster (LT) Unity cl, Harding hotel

Springfield—Fannye Treaster (LT) Unity, Arcade hotel

Toledo—Beatrice Whipps (LT) Unity, Richardson bldg

Warren—Everett St. John (LT) Unity, 2d Natl Bank bldg

Wellington—Margaret Jones (LT) Unity, 419 Courtland

Youngstown—Everett St. John (LT) Unity cl, YMCA

Zanesville—Fannye Treaster (LT) Unity cl, Schultze bldg

OKLAHOMA

Tulsa—Grace Kehrer, Unity, Masonic bldg

OREGON

Portland—Marion Lance, Unity, 811 NW 20

Baker—Christopher Scott, Unity, Baker hotel

La Grande—Christopher Scott, Unity, Sacajawea hotel

Klamath Falls—Marion Clifton (LT) Unity, Elk hotel

Medford—Marion Clifton (LT) Unity, Medford Center bldg

PENNSYLVANIA

Philadelphia—Margaret Ann Feldt, Unity assb, St James hotel

Pittsburgh—Martha Anthony, Unity, 233 Oliver

TENNESSEE

Memphis—Elizabeth Chester, Unity, Hotel Chisca

Nashville—Mary Elizabeth Turner, Unity, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LT) Unity, 1518 Polk

Dallas—Minerva Hursey, Unity, Allen bldg

El Paso—F. E. Andrews, Edna Andrews (LT) Unity, 305 E Franklin, Gardner hotel

Houston—Lillian Brass, Unity, Milam bldg; Corine Smith (LT) Unity cl (col), 504 Louisiana

San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Ellensburg—Christopher Scott, Unity, Ellensburg hotel

Kennewick—Christopher Scott, Unity, Masonic temple

Seattle—Paul Rigby, Unity soc, 1905½ 3 ave

Wenatchee—Christopher Scott, Unity, Cascadian hotel

Yakima—Christopher Scott, Unity, 109 S 4; Beulah Ivon Scott, Unity, 109 S 4

WISCONSIN

Beloit—Bonnie Brown, Unity, 1347 White

Milwaukee—Elmer Gifford (LT) Unity cen, 301 Bankers bldg

CANADA

Calgary—Nora Elliott, Unity, 221 8 ave W

Edmonton—Nora Elliott, Unity, 304 Empire blk

Regina—Maidie Van Etten (LT), Regina Truth cen (Unity), 404 Drake hotel

Toronto—Herbert J. Hunt (LT) Unity, 2249 Yonge

Winnipeg—Edna Bowyer, Russell Kemp (LT) Unity, Donalda blk

ENGLAND

Liverpool—Dora Johnson, Soc of P C, St Luke's Chambers, Bold pl

London—Parker Drake (LT) British Unity, 78 St John's st E C 1; Ruth Hacking (LT) Unity soc, 2 Earls Court Gardens S W 5

Wirral—Dora Johnson, Unity, "Glendor" Mount Road Upton

News FROM UNITY

New Book for Lenten Study

Unity students all over the world like to prepare for Lent in a Truth way, and this year you may make Lent a time of spiritual growth by using Charles Fillmore's new book *Teach Us to Pray* for study. Many of the lessons in this book have been successfully used in classwork by Charles and Cora Fillmore, showing that they are suited to systematic study. No blessings can be withheld from you when you know how to pray, and this book will help give you the understanding you need to pray aright. It will be ready in time for Lenten study.

Steps to a New Life

Have you believed that living a Christlike life required the doing of a great many difficult things? James Allen gives a few simple rules to follow if you would live the Christ way in his booklet *Through the Gate of Good.* He says, "Already 'the end of old faiths and the beginning of the new' is discernible to all who have . . . penetrated, however faintly, that sublime region of Truth which is discoverable only by practice, and which is made manifest by pure thoughts and holy deeds."

Walk in Peaceful Paths

There is a legend about Jesus that relates how flowers bloomed in the wilderness where His feet

had trod. We know His feet were blessed because they carried the message of peace and wholeness to the world. If your feet are not expressing perfection you can bless them and the paths they walk with the thought of peace.

This is part of the healing treatment for your feet that Clara Palmer gives in her book *You Can Be Healed.* There are chapters on the eyes, ears, nose, and other parts of the body, with meditations and affirmations to use in healing them.

Blessings to Share

A woman in Massachusetts tells of her "Friendly Shop" where cards, books, and gift

articles are sold. Helping others is this woman's hobby, and she finds her work in the shop an opportunity to share her blessings. She writes how *Good Business* helps her to do this:

"I find *Good Business* an hourly blessing, especially since unrest seems to fill the hearts of so many people today. You'd be surprised to know how many times I pass on to my customers some lovely thought taken from this magazine." *Good Business* is $1 for a year's subscription.

What Is Unity?

Over fifty years ago Charles and Myrtle Fillmore discovered a principle that brought them health and happiness and prosperity. They started helping their friends and neighbors, and before long the work had grown until it was necessary for them to employ one or two assistants.

Now there are over five hundred people employed in the Unity School of Christianity, and there are hundreds of teachers active in the field. There are hundreds of thousands of Unity students scattered around the world at this time demonstrating the principles of Truth in their lives, as well as helping others.

The Unity School of Christianity is an independent educational institution devoted to the principles of Christianity and teaching the application of these principles to everyday life and affairs. Because it is entirely undenominational its teaching is acceptable to men and women of every church and to those who have no church affiliation.

"Lovingly in the Hands of the Father"

A discouraged, unhappy woman despised her work as caretaker of a large rooming house. How could she get into the work she loved, where she could meet people and enjoy the companionship her heart craved?

The story of the way this woman found happiness and success

is one of the true stories contained in the book *Lovingly in the Hands of the Father*. Because it presents Truth in story form this book is especially appropriate as a gift for friends who are not acquainted with the Unity work. Some of the chapter titles: "Her Joy Book," "God in You," "Where the Seed Fell," "Unemployed," and "The Same Yesterday, Today, and Forever." There is also an inspiring article on "Love."

Book on Silence Used by Young People

Young people who have participated in Youth of Unity programs in their local Unity center

have no doubt made frequent trips through E. V. Ingraham's booklet *The Silence,* for it is often referred to in these programs sent out by Youth of Unity international headquarters.

The Silence is a stiff-bound booklet that explains this form of prayer, and there is a special section that shows you step by step how to direct your attention in the silence.

Progress *Is Ever New*

A *Progress* reader in Washington, D. C., says it seems that each issue of *Progress* has surely reached the peak of perfection in beauty and helpfulness, but still every new issue is better and more inspiring than the last.

Progress must be delivering its message to this reader, else she would not be so enthusiastic about it. Thank you very much for your comment, dear friend.

The editors of *Progress,* Unity's illustrated article and story magazine, continually make every effort to present Truth in a new and more interesting way. Why not add it to the list of Unity magazines coming into your home?

"Sermons in Stones"

"It has been discovered that even rocks and all minerals have life," says Charles Fillmore in his book *Christian Healing.* "We should be speaking words of truth to everything, not only to mankind but to the mineral, vegetable, and animal kingdoms."

Mr. Fillmore explains how this speaking of words of Truth works to bring us whatever we desire from the invisible world.

How to Perfect Your God-given Faculties

Charles Fillmore's book *The Twelve Powers of Man* suggests that you think of yourself as a king having twelve sons or princes, who carry out your will, each having a throne or brain and nerve center from which he

issues commands. These twelve princes are your God-given faculties, and Mr. Fillmore shows you how to combine and use them to bring about your highest good.

With *The Twelve Powers of Man* study Cora Fillmore's book *Christ Enthroned in Man,* which outlines exercises for developing these latent powers and bringing them into action.

How to Solve Personal Problems

Has a friend offended you sometime? Have you unintentionally offended a friend? Some-

times misunderstandings occur, and we wonder how to straighten them out in a Truth way.

In his book *Mightier than Circumstance* Frank B. Whitney gives you the Truth way to meet just such a situation. Other lessons in this practical book are "How Healing Takes Place," "God's Will Is Good Will," "Nothing Can Retard Your Progress," "Each One Has His Own Place to Fill."

Do You Have Foreign Friends?

Some time ago a call was sent out to Unity students to help in making it possible for foreign readers to continue to receive Unity literature, since it was difficult for them to send money out of the countries at war. Unity School is grateful for the wholehearted response to this call, and this fund is being used to send literature to friends who would otherwise be without it at this time. If you know anyone in any of the foreign countries who desires to receive Unity literature, send us the name and address and the name of the magazine desired and we shall be glad to take care of this through the Help-One-A-Month Club. Address your request to Help-One-A-Month Club, 917 Tracy, Kansas City, Mo.

God Does Not Forget

"How often shall we tell our problems to God?" "If God already knows what we need, then why pray at all?"

These are questions frequently asked by Truth students and they are answered in the 22d chapter of Lowell Fillmore's book *New Ways to Solve Old Problems.* There are chapters on "Getting Acquainted with God," "Looking at Yourself," "Practical Prayer," and others.

The Practice of Tithing

Perhaps the practice of tithing is almost as ancient as man himself. Even in quite primitive times man conceived of a Supreme Being as the author of himself and the giver of sustenance in the field of nature, and he made sacrifices to this Being.

What relation has this ancient practice of tithing to individual and national prosperity today? How can it open the way for you to receive health or abundance? Paul M. Rigby answers these questions and others in an article, "The Law of Tithing," which appears in March *Unity.*

PRICE LIST OF UNITY BOOKS AND BOOKLETS

For Beginners	Beginning Again	flexible $2; cloth	1.00
	Directions for Beginners	*Spanish*, $.10; *German*	.25
	*God a Present Help	flexible $2; cloth	1.00
	God Is the Answer	flexible $2; cloth	1.00
	How I Used Truth	flexible $2; cloth	1.00
	How I Used Truth	*French, German*	.75
	Lessons in Truth	flexible $2; cloth	1.00
	Lessons in Truth	*Italian*, $.75; *Spanish, Dutch*	1.00
	Letters of Myrtle Fillmore	flexible $2; cloth	1.00
	Lovingly in the Hands of the Father	flexible $2; cloth	1.00
	Master Class Lessons	flexible $2; cloth	1.00
	New Ways to Solve Old Problems	flexible $2; cloth	1.00
	Six-Day Healing Practice, A (Formerly Directions for Beginners)		.25
	Unity's Statement of Faith		.10
	Unity Viewpoint, The		.10
	Working with God	flexible $2; cloth	1.00
On Healing	Christian Healing	flexible $2; cloth	1.00
	Divine Remedies		.50
	Jesus Christ Heals	flexible $2; cloth	1.00
	Truth Ideas of an M. D.	flexible $2; cloth	1.00
	You Can Be Healed	flexible $2; cloth	1.00
For the Home	Meatless Meals	cloth	1.00
	Science of Food and Cookery, The	cloth	2.50
	You and Your Child	flexible $2; cloth	1.00
Inspirational	As You Tithe So You Prosper		.50
	Finding the Christ	*German, Swedish, English*	.25
	Have We Lived Before?	flexible $2; cloth	1.00
	Inner Vision		.50
	Mightier than Circumstance	flexible $2; cloth	1.00
	Prosperity	flexible $2; cloth	1.00
	Sunlit Way, The	flexible $2; *English* or *German*, cloth	1.00
	Unity's Fifty Golden Years	de luxe $3; paper	1.00
Devotional	All Things Made New	flexible $2; cloth	1.00
	Bible, American Standard Edition		4.50
	Book of Silent Prayer		.50
	Contemplation of Christ, The		.50
	Metaphysical Bible Dictionary		10.00
	Mysteries of Genesis	flexible $2; cloth	1.00
	The Silence		.50
	Truth in Song		.50
	Unity Song Selections	cloth	1.00
For Advanced Study	Christ Enthroned in Man	flexible $2; cloth	1.00
	Selected Studies		.50
	Talks on Truth	flexible $2; cloth	1.00
	*Teach Us to Pray	flexible $2; cloth	1.00
	Twelve Powers of Man, The	flexible $2; cloth	1.00
	Usable Truth	flexible $2; cloth	1.00
	What Are You?	*German* or *English*, cloth	1.00
Greeting Booklets	Challenge of the Dawn, The		.10
	Great Helper, The	*French, Dutch, English*	.10
	*He Passed This Way		.10
	Holy Bread		.10
	Joy Cometh		.10
	*Life Is Consciousness		.10
	One Perfect Gift		.10
	*Prayer of Prayers		.10
	Protecting Presence, The		.10
	Song of Life, The		.10
	Turning Point, The		.10
	Twenty-Four Golden Hours		.10
	Way of Faith, The		.10
	What Child Is This?		.10
	Where Blessings Begin		.10
	(12 copies of these booklets for $1. Envelopes included)		
Juvenile	How Jimmie Came Through		.50
	*Jet's Adventures		1.00
	Story Friends		.50

*Latest Unity publications

UNITY SCHOOL OF CHRISTIANITY, 917 Tracy, Kansas City, Mo.

How to Have Success *with the Bank Plan*

THERE is no element of magic connected with the success of the Prosperity Bank plan. It consists of a daily drill in praying and saving, and into these simple acts must go

Faith— Cultivate an abiding faith in God as your instant, constant, and abundant supply.

Enthusiasm—Joyously bless and praise what you have and watch it grow and expand.

Determination—Resolve to be faithful to the daily drill and see it through to the end.

Send for a Bank and give the drill a seven-week trial, putting into it all your faith, enthusiasm, and determination. As you pray each day for your own prosperity, drop a coin into the Bank for the purpose of sharing UNITY magazine with others; for sharing is a definite step toward your demonstration. You may save for one, two, or three subscriptions or renewals, and your own may be included if you wish.

Unity School of Christianity, 917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank and enter a year's subscription for *Unity* magazine for each of the persons here named. I will save $3 for the subscriptions, which are to begin at once. I ask the prayers of Silent Unity for my success.

1. Name .....
   Street .....
   City ..... State .....
2. Name .....
   Street .....
   City ..... State .....
3. Name .....
   Street .....
   City ..... State .....

SENDER'S NAME .....
Street .....
City ..... State .....

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Ready in Time for Lenten Study

CHARLES AND CORA FILLMORE'S NEW BOOK

TEACH US TO PRAY

What is true prayer? Does it have power to adjust any condition that comes into our life? Let Charles and Cora Fillmore answer these and other questions in their new book to be released early in February.

The twelve lessons in this book are based on material that Mr. and Mrs. Fillmore have used successfully in their classwork. *Teach Us to Pray* is therefore suited to systematic study, and because of its appropriate theme it is the book that we recommend especially for this year's Lenten study.

Other Features

In addition to its twelve lessons this book brings you a six-day healing treatment for various parts of the body as well as health and prosperity comments and other helpful material.

Order your copy now to be mailed as soon as the book is ready, which will be in time for the beginning of the Lenten season. TEACH US TO PRAY comes in dark-green cloth at $1; in black flexible binding at $2.

Unity SCHOOL OF CHRISTIANITY, KANSAS CITY, MISSOURI

Affirmative Morning Prayer

H. P. Nicholls

I arise with joy, with praise upon my lips. I am thankful to God for a night of refreshing sleep. My soul is restored, my body is renewed, my mind is alert. The glory of life is upon me. I am filled with the expectancy of good. I am thrilled with eagerness to engage quietly and joyously in the activities of life. I know that this day brings me nearer to a yet more perfect day, in which I shall more abundantly show forth my Christlikeness, as I increasingly realize love, harmony, peace, good will, joy, and health, and radiate this good to all whom I contact along the way.

I am indeed thankful for this realization, and I praise God, my heavenly Father.

Amen: so be it.